

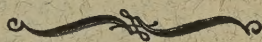
VOLUME V

NUMBER 2

◆ THE ◆ CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY



APRIL, 1936



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AUSTEN KENNEDY DE BLOIS, *Editor*

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Editorial Notes

"REPENT AND BELIEVE in the Gospel." With this appeal, Jesus took up the message of His Forerunner and began His Galilean ministry. Many gave heed to the appeal. To these came blessing, grace, joy and peace. The majority did not repent. This included the religious leaders. Nor did these leaders repent later, after the evidence was greatly multiplied that Jesus had the right to call men to repent and to follow Him. Christ's own received Him not. Hence His own must be rejected. "How often would I have gathered thy children . . . and ye would not! Behold, your house is left unto you desolate." "The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof." The leaders only hated Jesus the more for forewarning them of the inevitable fruitage of unbelief.

* * *

THE WARNING against rejection and consequent desolation was itself the expression of deepest love. At that late hour, if the religious leaders had repented and led the nation to repent toward God and turn to His Son, the Messiah, the national desolation could have been averted. It was love, purest and most divine, that warned of approaching disaster. But the warning was taken as proof of an unbalanced mind, and of disloyalty to national interests. Loving His own blind and hardened people to the end, and opening the way for repentant Jews or Gentiles to bring forth the fruits of the kingdom cost Jesus His life on Calvary. And even Calvary, with all that followed, did not melt the unbelieving hearts to repentance.

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IF ONLY MEN would repent! The importance of repentance is given due prominence in the entire Bible. The Apocalypse brings the appeal to a close with dramatic emphasis. Seal after seal was broken with attendant judgment and suffering; but instead of repenting, men tried to hide from God. (Rev. 6: 15-17.) So judgment must proceed, fiercer than before. "And they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. 9: 21.) Continued manifestations of God's anger at sin was answered by men blaspheming God. (Rev. 16: 21.) Not until men were willing to mourn because of sin (18: 19), and to sing the hallelujah chorus and to acknowledge that "true and righteous" are God's judgments (19: 1-2), was God able to consummate all things, with the marriage of the Lamb and the bride. At any point in this timeless drama, if men had repented, judgment would have ceased. It is man's hardness of heart, self-reliance, unbelief and opposition to God's will that underlies the world's confusion, sorrow and death. They repented not—and judgment continued!

* * *

IF ONLY MEN would repent! Let us not imagine that all religious leaders who need to repent died in the first century. Far be it from any one of us to tell another of his wrongs. Personal, individual, inward, sustained searching of heart, under the Spirit's control is now the one imperative! Judgment *must* begin at the house of God. Can one have faith to believe that prophets all over the land, hundreds, thousands, tens of thousands, will set the example and then from the home, the printed page, the pulpit, the radio, call the nation to repent! It is not any more welcome than in Jesus' day, perhaps. Who can be dogmatic at this point? The nation as a whole has not refused to repent. The first failure, speaking generally, is in calling men to repent. Evidences multiply that men are sick of themselves and are ready for the Gospel of Jesus Christ.

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WHILE THE NATION'S political and economic problems increase and the people become more confused, the severest winter of a generation reaches a climax in floods, which for devastation, destruction, suffering and death, have no known parallel in our history. With more than two hundred known dead, three hundred thousand homeless, and a quarter of a billion dollars in damage to property, with heartaches, blasted hopes for children and grown-ups, with bodies and homes doubly susceptible to disease for years to come, let him who can do so go merrily on his way without a daily prayer to God for His mercy, and without the personal sacrifice in money, food and clothing that is needed to answer the prayer. It is time to reread James 2: 15 and 1: 22. The peoples' ready response to these concrete needs is more than enheartening. It should also be an object lesson to religious leaders. This need is concrete; the call is definite, clear-cut. Jesus called men to repent *and* believe in the Gospel. He did not long leave room for uncertainty regarding what that Gospel was and the *demands* made upon those who would believe in it. The Gospel can be stated, in essence, in a few words: The Kingdom of heaven is at hand with redemption from sin, for all who will accept it and meet the conditions. But these demands and conditions cannot be *detailed* so simply. Repent *and* believe in the Gospel! However, the demands are concrete. When the preacher leads the people to face the facts, needs and call in the spiritual kingdom as definitely, concretely, and urgently as we succeed in doing in the kingdom of material things, the response will be more enheartening.

* * *

IT IS EASY TO moralize in times of disaster, whether the disaster involves one or many. One recalls the three so-called friends of Job, seeking to interpret the meaning of Job's calamity. In Jesus' day, the tragic death of certain Galileans at the hands of Pilate, and the eighteen who perished under the tower of Siloam, furnished Jesus with an appropriate occasion to caution men against shallow reasoning in tracing out the causes of calamities. Jesus turned the

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focal point in upon these judges and critics, "except ye repent." In these days of floods, wars, near wars, and confusions, one is surely within the spirit and teachings of Jesus in doing two things! In repenting of one's own sins and in calling others to stop, look and listen. God is. He has purpose in the world, for all men. He directs, controls, insofar as men will allow him. Sometimes he can only warn men. Men are swayed to-day more by the fire and whirlwind of things than by the still small voice that comes in the quiet, meditative moments of reflection, introspection and high contemplation. The still small voice would show us the way out of our difficulties.

* * *

THERE ARE TWO WAYS of looking at world disorders. One is that religion has broken down. The other is that sin is breaking up under the force of religion. Without doubt the religious setup is breaking down. To some, this situation means that religion is outgrown, men no longer need it. To others, it is only a temporary defection, and as soon as men see their errors, they will return to religion. Therefore it is the duty of religious leaders to maintain the *status quo*, awaiting the better day. Still others view the conditions entirely differently. Jesus announced to men that He came to send a sword into the world. That is what He did. He ran the sword of truth deeply in the thought and life of men. He disturbed the peace of men, wherever there was hypocrisy, insincerity, sin. He has been doing that ever since those revolutionary days in Palestine. More than once He has torn off the fetters, burst out of the old ecclesiastical framework, demanded new wine skins for his message and power. To-day men have not outgrown Christ. They are calling for more of Christ. Christ has thrust the sword in far enough to reveal the sins not only of the unchurched, but also of the church. So the religious order is breaking down. Sin, revealed and judged as never in the world's history, may now break up on a world scale. That depends on the church. Will the church hold to her Christ and push forward with Him as He seeks to press the attack against

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all sin? This is the great question of the hour. Will they who own Christ as Saviour permit Him to be Master as well?

* * *

SAID A YOUNG college student recently: "Can't the church do something to rub out some of life's injustices and inequalities and to enable ambitious, Christian young people to fulfil their desires to serve their Master and realize their own souls? I am in my sophomore year and can go no farther. My people work hard on the farm, but all of us are in debt. I have an older brother who graduated some years ago. He can find no regular work. What's the use?" Further discussion disclosed the fact that this young man, in desperation, is reading communistic and other radical literature more than the Bible. Yet he grew up in a home deeply Christian, where God's Word was read regularly. He is, however, confessedly losing interest in the Bible and in the church and the preacher. He is blind who does not know that this young sophomore student represents a growing multitude of youth who to-day are drawing conclusions whose issues only God can foresee.

* * *

ONE CAN REACT to that student's situation in several ways. One way is to look out upon the world through his eyes. Here is one part of the picture. According to published reports, during 1935 a hundred and forty-seven persons were paid in salaries \$13,326,088.00, an average of \$90,653.60 per person. These salaries ranged from \$15,000.00 to \$364,432.00. A six-year-old movie star received \$23,064.48. Nine others received salaries below \$25,000.00; fourteen between \$25,000.00 and \$50,000.00; fifty-three between \$50,000.00 and \$100,000.00; sixty-three between \$100,000.00 and \$200,000.00; five between \$200,000.00 and \$300,000.00 and two above \$300,000.00. One man, an executive director of a distillers' concern, received \$144,999.00.

* * *

WHILE THESE SALARIES are being paid, the number increases who, like the sophomore student, can find no remun-

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erative work—cannot make a go of trying to live. One young married couple, as beautiful in their Christian devotion as can be found anywhere, bury their first-born and will go to their graves childless and sad, because though working hard, they had no money to employ a physician in time of their greatest need. A steel plant reduces the number of men unloading pig iron from 128 to 2. In a certain automobile plant, output advanced 250 % in ten years, and reduced the number of working men by 13,872. A cotton picking machine now operating, if put into general use, will eliminate 95 % of cotton pickers. The inventors and owners of these machines wax luxuriously rich, while millions of people, pushed off into poverty, ask if there is no voice in the land to speak in terms of their needs, no group, no institution, no power than can correct those forces and conditions that destroy life.

* * *

TO ANY SENSITIVE soul, a series of heart-searching questions arise. In the face of such sin, what would He do and say who is not only man's Saviour, but is also preacher, teacher and judge? As necessary steps to imparting the new birth, in arousing men to a realization of the fact and awfulness of sin, would Jesus cleanse the Temple to-day at the peril of His life? Would He ask the *multitude* (Mark 8: 34), as well as the disciples, "For what doth it profit a man, to gain the whole world, and forfeit his life?" Would He say out loud, "How hardly shall they that have riches enter into the kingdom of God"? Would He answer the spirit of acquisitiveness and self-advancement in this manner: "Whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all"? Would He repeat the Parable of the Good Samaritan by saying, "Go, and do thou likewise"? And who is it that is now left alongside life's highway, half dead, and made so by robbers? How could these people be taken to the inn and cared for? What would He wish us to do in His name, after they are restored to life physically? Would Jesus still say, "If therefore thou art offering thy gift at the

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altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer the gift"? Who is this brother? Who are they who have aught against us who would bring our sacrifice to the altar? Would Jesus still so live that He would justly be accused of eating with publicans and sinners, and then in defense of His conduct say, "I desire mercy and not sacrifice"? How should we show mercy? Would Jesus still face the lawyers with the burning words, "Woe unto you lawyers also, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers"? Would He say in the presence of the religious leaders, "Do not ye after their works; for they say and do not," they "desire to walk in long robes, and to have salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; they which devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation"? Who hated Jesus most fiercely while He was on earth? Why did they so hate Him? Why could men not ignore Him? Who would hate Him deepest to-day, were His preachers all over the land to throw off all foolish speculation and debate over non-essentials, all restraint and all fear of men, and were to judge sin as Jesus did and drive the truth home as He did, regarding life and man's responsibility in the face of life, his own and that of others? Why do these not hate Jesus to-day? How is it that men can ignore Jesus? Could this situation be changed? Should it be? Is it related to Jesus' ultimate purpose to redeem every individual by His atoning death?

* * *

THE FOLLOWING paragraph, written recently by a conscientious, hard-working, discouraged preacher, needs no interpretation, and should be put over against the oft-repeated declaration that what the churches need and *desire* is leadership: "I have been here about — years, and although I have emphasized Bible teaching and preaching, and have

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conducted conferences and campaigns, the church remains in the state of lethargy which is enough to break the heart of a young preacher who desires progress. Everything is predicated upon age. People are evaluated on a basis of the length of time their families have been in the city. Church officers are selected on this basis, and I now have a new deacon who is so old that they have to go and get him for church, and who will not, I think, have strength enough to carry a tray. These people claim that I am a good preacher, but they are more than content to be wafted into the rest of the Lord's promise on the peaceful current of a dignified Sunday morning service, from which they emerge to find sweet slumber until the following Sunday."

* * *

RECENT DEVELOPMENTS in Europe, while far from settled, are somewhat reassuring. All the evils and wrongs covered up momentarily by the Versailles Treaty have risen up to trouble the guilty nations, a clear commentary on the truth that men reap what they sow. Only what is right can prevail. So that diplomacy found itself with a task that seemed hopeless when Hitler remilitarized the Rhineland. But thus far diplomacy has revealed considerable resourcefulness. There is some evidence that not all men, including the leaders, want war; that the outcry of the past eighteen years against war has registered in a measurable degree; and that there is, after all, hope for the future. War may be only deferred, as is shown in Mussolini's statements that war is *inevitable*. But war deferred is better than war in progress. There is still time for all who love God and who take Him seriously in His desire to save all, rather than have them destroyed, to call to Him in prayer for deliverance from sin's most cruel and universal harvest in the destruction of the lives and souls of human beings. "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2: 4.)

Karl Barth's Understanding of the Scope and Function of Christian Theology

BY REV. WILLIAM A. MUELLER, PH.D.

INTRODUCTION

THEOLOGY once held the more or less enviable position of the queen of the sciences. This state of affairs is no longer a fact. The impact of the natural sciences upon the thinking of the Western World has robbed theology of this position of preëminence. Instead of being a queen theology is to-day rather the Cinderella of the modern university. It is tolerated as a necessary evil which will and must eventually be done away with.

Yet, as a Christian church we cannot be without theology. If theology dares really to be *theo-logia*, if it will take its basic presupposition seriously while recognizing its limitations, it is simply indispensable. And I agree with Franz Spemann when he says: "*A radical rejection of theology would deliver our churches over to all the spirits of error, to the anthroposophical cults, and at last to the church of Rome.*"¹

Karl Barth holds that of all the sciences of theology is the most beautiful, the most enriching for head and heart, and also the most realistic since it points to the truth toward which all science is questing. But the Swiss Crisis theologian is equally convinced that no science is as difficult and dangerous as theology, and that no other human endeavor may so easily lead either to despair or titanic pride than theological thinking.

Asked why Christian theology may be both the most beautiful and also the most exasperating of all the sciences Karl Barth feels constrained to point to theology's basic presupposition. Writes he:

"Theology neither needs nor can or must justify her own existence, her necessity and her possibility, her

1. Franz Spemann, "Theologische Bekenntnisse." Page 26.

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labors and their results. She is the freest, but also the most dependent of all the sciences. She points all those who question for her right to exist to the *church* and to the *revelation* upon which the church is grounded. That, to be sure, is her only answer that she may give and by this very answer she deprives herself of all independent rights.”²

This is indeed a truly royal presupposition by virtue of which theology has her existence. But unlike the other sciences theology cannot demonstrate this her basic presupposition. For her presupposition is the revelation of Him who has spoken and still speaks in His Word and through His Spirit. And “the Spirit bloweth where He listeth . . .”

Barth and his followers criticize modern theology for constantly being on the defensive, either towards the natural sciences or toward philosophy. It is not the business of the Christian theologian to justify his endeavors before the forum of philosophy. Just as God’s revelation and the Church exist *factually*, thus theology which is to reflect about God’s redemption must and should exist *factually*. Let theology prove her existence by boldly existing! Let theology, if it would be truly Christian “prove the justification of her confidence in her presupposition by really trusting it and living and thinking by and through it.” Let Christian theology cease defending herself, and she will be invincible.

Theology, then, according to Karl Barth, is a service that we humans render each other in order to make room for God’s self-revealing work. But God Himself must speak his redemptive word in each human soul. To quote from the aforementioned booklet:

“Theology is a certain function of *Christian liturgy*, that means, of that worshipful and adoring witness or witnessing adoration in which the church hears God’s Word. Theology therefore does not exist in a vacuum or in a self-chosen realm, but she does exist within the realm that is circumscribed by our baptism and the

2. Karl Barth, “Offenbarung, Kirche, Theologie. Theologische Existenz Heute,” 9.
NOTE: Translations by the author of this essay.

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Lord's Supper, by the Holy Scriptures and their exposition and proclamation. Theology like all the other functions of the church is controlled by the fact that God has spoken and that man may hear of God's redemption."³

God has spoken! And that he has spoken *exclusively* in the person of Jesus Christ, this witness which the Christian church bears to the world, is the object of Christian theological reflection. The theologian tries humbly and reverently and with incisive self-criticism to answer the question: "What does the church mean and represent, what does it mean that God has spoken?" That the church exists in this world is not a matter of course. She exists by the grace and judgment of God. And since the church of God is composed of erring, sinful men theological thinking in the form of self-judgment in the light of God's revealed truth becomes imperative. And rightly Barth asserts that the criterion by which theology must exercise this necessary and constant self-criticism is identical with the basis of its existence, namely with God's revelation or concretely with Holy Writ.

It is evident from the above that Karl Barth advocates strictly a *theology of faith*. In it God has the last word. And theology at best "is a prolegomenon. It speaks tentatively of that which God must finally say and declare Himself and what He wills to declare."⁴

This recognition on the part of Barth of the tentativeness of theological utterance may be considered to constitute a very valuable contribution to contemporary theology. It saves the theologian from the self-security and self-assurance which has been so characteristic of his profession. It admonishes him to trust wholly on God and His revealing grace. Barth not only seeks to guard against the encroachments of other sciences into the field of theology, but he also zealously keeps on his guard against theology itself, lest it absolutize its findings, lest it lose its dialectic edge, lest it attempt to build one more stairway into heaven.

3. Karl Barth, op. cit., p. 36.

4. Karl Barth, "Theologie und Kirche," p. 321.

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It is now our task having outlined in a general way Barth's understanding of theology to show how he delimits this science toward the other sciences. In the main he advances four points by which he branches theology off toward other sciences.

1. *Theology cannot of herself choose the truth which she would declare valid within the Christian church.*

A Christian theologian dare never forget that God is both subject and object of revelation. Theology, as Emil Brunner has put it, is "the science of what God has spoken," and hence it is, both in its basis and purpose, "logos peri theou" and also "logos dia theou." It is God who has *given* to the church and consequently to the Christian theologian the truth that he is to think about. Wherever theology has lived under the impression that it must and can choose divine truth of her own accord and volition it has inevitably chosen some debatable human truth. But human truth, Barth holds, is never identical with God's truth. "Ye have not chosen me, I have chosen you." Theological reflection begins not, as Thurneysen has well said, with my cognition and cognizing, with my knowing God, *but that I am first known and apprehended of God*. Said Paul: "It pleased God to reveal HIS Son in me." In other words, theology is not *autonomous*, but *theonomous*.

2. *Theology cannot be a branch of historical science.*

Those theologians who have been thinking in terms of a "science of religion" or *Religionswissenschaft* are somewhat bewildered by Karl Barth's theological approach. Again and again the Crisis theologian has been charged with deprecating the value of historical criticism. But that charge is by no means justified. The Barthians do realize that God's Word assumes in Holy Writ the character of a broken, fragmentary, truly human word. The Word of God is not an open book as such but only understandable "in the Holy Spirit." It pertains of the *skandalon* just as the person of Jesus Christ does. But it also glows with the glory of God's grace and love to HIM who is lightened by the light of God's own Spirit.

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To be sure, the documents of revelation belong to the monuments of human history. Like all other historical documents the Biblical records must be studied historically, philologically, and that means, critically. But Barth reasons that the Biblical critic must never lose sight of the fact that he is a *theologian*, consequently bound in his heart and mind by God's Word of grace and truth as revealed in these Scriptures which contain "this treasure in earthen vessels."

Moreover Barth upbraids the critics for being "satisfied with an explanation of the text that cannot be called an explanation, but only the first primitive attempt toward one." For, says Barth in his preface to his *Roemerbrief*:

"The representatives of historical criticism ought to be more critical. For how we are to understand "what is there" in the text that cannot be determined by a casually interspersed remark or evaluation of the words and the word-groups of the text which the exegete happens to make from any incidental viewpoint, but such an understanding is dependent upon entering in a most responsive manner into the inner tension of the concepts which the text with more or less lucidity presents to the reader . . . and this implies, to my way of thinking at least, with regard to a historical document: that all words and word-groups contained in such a document be measured *by the object* of which it evidently speaks. More than that, I as the one who seeks understanding must advance to the point where I nearly forget that I am not the author, where I almost understand him so well that he may speak in my name, and I myself in his." ⁵

A Christian theologian is one who has received God's grace through Christ the only mediator. He, therefore, must approach the study of Holy Writ as an obedient hearer of the Word. His basic attitude is *under*, not *above* the Word of God.

Again, a Christian student of the New Testament does realize that a mere historical understanding of God or the Bible or of Jesus Christ can never bring apodictic certainty.

5. Karl Barth, "Der Roemerbrief," Preface, p. xii.

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The historical student necessarily can never have an immediate certainty of past events. He therefore is never absolutely certain. He must constantly revise his findings. The historical problem is ever an *open problem*. New evidence might undo all previous solutions and answers. Hence, historical judgments have only varying degrees of certainty. But Christian theology affirms that through faith which God creates through His Spirit in the heart of man the believer attains to *absolute faith-certainty*. From this follows that historical science though valuable in the study of Biblical documents must never usurp the place of control in the theological reflection of the Christian thinker.

Barth has insistently tried to show that historical research in the form of historicism has secularized Christian theology and surrendered the unique and absolute character of Christianity to the spirit of this world. The findings of modern *Religionswissenschaft* and *Re-thinking Missions* clearly reveal the tendency of contemporary theological thinkers to forget the basic presupposition of Christian theology, *namely the unique revelation of God in and through Jesus Christ*.

3. *Theology cannot be a branch of philosophy.*

The Christian theologian is not questing for truth in a philosophic way. As a member of the church of God he *believes* that Jesus Christ *is the* truth. At best that which the different philosophies conceive to be truth has but relative, preliminary, limited value. It is not the business of the theologian of the Word to harmonize worldly philosophy with the declarations of God's revelation. Theology, Barth definitely asserts, is not at all a form of gnosis. Gnosticism is heresy, false doctrine. And therefore it is to be rejected in every form whatsoever. "We live by *faith*, and not by *sight*." The final synthesis, the ultimate consummation lies neither with the church nor with the theologian but solely and only with God who has promised "Behold, I make all things new!"

Does this then imply that the Barthians decry philosophy as a perfectly useless endeavor? Does this position compel

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us to infer that Barth has no philosophic presuppositions whatever? To this we must answer with a categorical "no." Barth has even stated his belief that "the theme of the Bible and of true philosophy which is worthy of its name is identical." But he violently attacks philosophy and the numerous philosophies of our day when they try to absolutize their findings, when they become guilty of transgressing the boundaries of their field of inquiry. Writes Barth in his *Dogmatics*:

"Everybody has some sort of philosophy, be it ever so primitive, popular, aphoristic or eclectic a philosophy; everybody has a certain order or scheme of thought which he tries to follow. Even the simplest and most devoted Bible reader who just reads very humbly in the Scriptures has a certain thought system. The common sense philosophy of the pure, practical rationalist or the principles of the Ritschlians who are the sworn enemies of all and every form of philosophical speculation have their world view."⁶

Evidently Platonism did not hinder Augustin from being a good theologian any more than Aristotle unbalanced Thomas Aquinas. With the same philosophical presuppositions one may be a good or a bad hearer of God's Word of truth. But argues Barth:

"Philosophy becomes *dangerous* to the theologian not because it is this or another philosophy; it becomes dangerous only then (and therefore Cartesianism was dangerous to modern theology) when he forgets the *relativity of this factor* which, together with other factors, also influences his hearing of the Word, when he is forgetful of the place where his *theological endeavor*, whatever its philosophical orientation might be, must take place; when he does not surrender the absolutely free thinking to God, but rather continues under the illusion as though he himself might usurp this absolute thinking. Whenever that occurs every thought system is as godless and unacceptable to theology as in our present situation Cartesianism is unacceptable to a the-

6. Karl Barth, *Dogmatik, Prolegomena I*, p. 403.

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ology that understands itself. But no system of thought need be that *per se*.”⁷

Ultimately, the Christian theologian is not a philosopher questing toward a truth the attainment of which must in the nature of the case ever be limited and fragmentary, but he is a *theologian* who proceeds from revealed truth toward the actualization of that truth in his own life and in that of the church of God.

4. *Theology is not at all Redemption.*

Neither the church, nor the sacraments, nor the Christian message in the form of the sermon, nor theology, nor even the works of Christian charity constitute salvation. “Reconciliation of man with God is through God Himself in Jesus Christ.”

This insight means then that theology is a *human ministry*, not a divine ministry. Theology is “Dienst am Wort,” not the Word of God itself. Theology, hence, is demonstrative in character, it is the arrow that points toward God’s gracious, living truth.

If theology is to be discredited by calling it a mere theoretical endeavor Barth is willing to accede that indeed it is not the whole, neither with regard to the life of the church, and even less with regard to man’s relation toward God. But still it is a necessary function of the ministry of the church. Writes Barth very succinctly on this issue:

“Just try to have a practice without a theory! Try if you can to exalt life at the expense of intellectual labor, or reality at the expense of truth! And you will soon discover that practice, objectively considered, is not the whole either, it, too, is a human work, but in its self-sufficient isolation surely not a good human work. Where this can lead, the world has reason to reflect upon in the light of the German church struggle. *A church without a real and sober theology would sooner or later and with necessity become a pagan church.*”⁸

7. Karl Barth, *Dogmatik I*, p. 406.

8. Karl Barth, *op. cit.*, p. 39.

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CONCLUSIVE REMARKS

What, now, is the *summa summarum* of all that Barth intends to convey to us concerning the scope and function of Christian theology? It is briefly this:

The Christian theologian is to watch against the ever-present danger of wrong thinking within the church. We are enjoined to beware of "fables and myths." (1 Tim. 1: 4; 4: 7) and of "the profane and vain babblings, and oppositions of science (gnosis) falsely so called" (1 Tim. 4: 20), and of "seducing spirits and doctrines of devils" (1 Tim. 4: 1).

This ministry will require a faithful *exegesis* of the Holy Scriptures. For we must know the apostolic testimony. It devolves therefore upon every true theological seminary to mediate to the candidates for the ministry a thorough knowledge of the Biblical languages. Not sociology and psychology are the indispensable *Hilfswissenschaften* of theology, but rather a disciplined *philological research* and a *sound dogmatics*.

We cannot do without *dogmatics* or *systematic theology* because the written word of the Scriptures becomes the spoken word of the messenger. And this spoken word of the messenger must ever be tested by the written word of Holy Writ. And in essence dogmatics is our obedient endeavor, as Thurneysen has expressed it, "to understand and pronounce the great, sublime dictum of revelation: "*God does not remain silent, God speaketh!*"⁹

Again, theology is *homiletical endeavor*. Barth contends that *practical theology* is of great importance. The crucial issue which every preacher faces from Sunday to Sunday is this: "How can I preach?" And this is not a matter of mere technique or methodology, this is not a matter merely of psychological adaptation to the hearer, this question is a matter that makes us pray: *Come, Holy Spirit!* That was Paul's concern when he preached, not that his sermon should necessarily conform to the best principles of rhetoric, but that it should be "not with enticing words of man's wisdom,

9. Edward Thurneysen, *Das Wort Gottes und die Kirche*, p. 229.

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but in *demonstration of the Spirit and of power*" (1 Cor. 2:4).

Finally, theology is, Barth holds, a function of the church as a whole. It is not the esoteric business of professors, nor the exclusive prerogative of the preachers. Says Barth:

"Fortunately there always have been church members as well as entire churches who energetically fulfilled the functions of theology, while their pastors were theological children or barbarians. Theology is the business of the church. We cannot do without the ministry or the professors. But the problem of theology: *the purity of preaching and service, that is the task of the entire church*. Fundamentally there are in the church no *nontheologians*. The concept of the "laity" is one of the worst concepts of our religious language, a concept that should simply disappear from a truly *Christian* language. Therefore: those who are neither professors nor preachers are co-responsible for keeping their professors and preachers in the path of good preaching and a good, sound ministry. To be sure, the church is in the world, and theology is a *human endeavor*. And there are times and eras which are so much in need of her service, that we may well say, theology is, however few people may realize it, *the one human endeavor*."¹⁰

10. Karl Barth, *op. cit.*, p. 43.

The Prophecy of Daniel

BY PROF. JAMES A. MAXWELL, D.D.

OF THE author we know very little save what is found in the book bearing his name. In Ezekiel the name of Daniel is found three times, twice in the fourteenth chapter and once in the twenty-eighth. In both mentions in the fourteenth chapter Ezekiel puts Daniel into the company of Noah and Job, as men delivering their own souls by their own righteousness. Many, however, do not believe that this reference is to this Daniel, the author of this prophecy. They argue that if Ezekiel and Daniel were contemporaries and Daniel a young man, that Ezekiel places him in quite aged and ancient company when he links him with Noah and Job. This argument might have weight if it were not for the mention in the twenty-eighth chapter. Ezekiel here refers to the wisdom of Daniel. Since the Daniel of this book was noted for his wisdom, it can hardly be that Ezekiel, writing under inspiration, would mention another, so noted, without making some distinction.

Granted then that these two references are to this minor prophet, they are all that are inside this Old Testament, save those in this prophecy. Daniel is listed in our Bible among the twelve minor prophets, but he has had a hard time finding this place in the canon. In the Hebrew Bible he is listed among the books called the Hagiographa, along with Psalms, Proverbs, Job, Ruth, Lamentations, Ezra-Neemiah and Chronicles. He has no place among the prophets, either major or minor, in the Hebrew canon. And as we have the book now it is quite different from what it once was. Some of the apocryphal books of our English Bible were originally a part of Daniel. "The Song of the Holy Children," "The History of Susanna," "The History of the Destruction of Bel and Dragon," these three were once a part of this book, and are yet in the Septuagint, the Theodotian translation, the Vulgate and all versions derived from it. Shylock's lines in "The Merchant of Venice," "A Daniel

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come to judgment," as well as other mentions of this man, in the same writing, is taken from the apocryphal part of the book, not from what we have. They are taken from "The History of Susanna."

Now, the tearing out of these from the body of the book has left some ragged ends, so that it is difficult to find regularity and continuity in it. The book comes to us with some disfigurement. In the sixth chapter we have, for instance, the reign of Darius, the Mede. Then in the next chapter we have Belshazzar, who reigned before Darius. We have no chronological order in the chapters. Then Daniel makes Belshazzar king, whereas all the history which we know, names Nabuna'id king, and Belshazzar his son reigning in his stead. If we had Daniel only here we might have some confusion. There is, however, no reflection upon Daniel, for this way of putting things was frequent in that day. As an example, take the number of years which, as Bible history states, some kings of Judah and Israel reigned. The period when they *acted* as kings must be counted in order to secure the number given for their reign. Jotham is an example of this. So Belshazzar, only acting for his father, is named king.

The main contents of this book are dreams and visions, and their interpretation, given only in some instances. The meaning of these dreams and visions, left to our interpretation, has caused much confusion and even contention. With many the outlook of the book is wholly eschatological and hence its horizon takes in the ages yet to come. Many fanciful and fantastic events are figured out from Daniel, events yet to come.

The book has incited a good deal that seems fanciful. Now the fanciful and fantastical and fanatical are near neighbors. It is not far from the one to the other and the road is always good. So some are found, as it seems to us, with the fantastic and some with the fanatical in the interpretation of Daniel. We could hardly expect it otherwise, for with all of these images, beasts and horns, there is a temptation from the fantastic and fanatical. Books filled

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with the figurative and symbolical make an appeal to certain minds, minds that love ethereal flights, but who, as I think, get lost in the clouds. Fliers tell us that it is as easy to get lost in the clouds as in the jungles.

The Bible in its every part is an exceedingly practical book. It is meant for life—to help living people live now more in harmony with His will. If it is anything, it is common sense, giving strength to weakness, sight to blindness, comfort to the sorrowing, hope to the despairing, life to the dead. It is meant for here and now and if it has a distant reach it still is for here and now. It is a book not for the clouds but for the clods.

Now at the time when Daniel lived and spoke for God, His people were coming into what was, perhaps, the sorest period of their affliction. Worse than the years of captivity, worse than any burden placed upon them by the alien neighbors and oppressors, was the period which we know as the Maccabean. If they have had heartless, cruel oppressors in the past, the worst is yet to come, in Antiochus Epiphanes, the seventh king in the Syrian fourth of the Grecian Kingdom. No Tiglath-pileser, or Sargon or Shalmaneser or Sennacherib or Nebuchadnezzar can approach in heartlessness and ruthlessness the oppressor coming upon the horizon of the Jewish Nation. Their temple is to be invaded and everything sacred in their religion despoiled, every copy of this law destroyed, every part of their worship suppressed, every insult and injury heaped upon them. Thousands upon thousands of them are to be slain. The barbarity of the ages is to reach its highest pinnacle and farthest point. Ashurbanipal, feasting in the presence of a pyramid of human heads, is to be outdistanced by this foe of God's people. The name is to be changed to Antiochus Epiphanes, the madman, by his contemporaries, so insane appeared his treatment of the Jews. This is the period of Jewish suffering coming into view as Daniel lived and spoke. Serious times had been for God's people before, but He had raised up a prophet to speak to them for Him. He sent an Isaiah to promise to Judah deliverance from Assyria, a Jeremiah

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to comfort his people in distress, an Hosea and Joel and Amos and others to cheer and direct them in perilous times, but no one of these spoke to the Jew of the inter-Biblical period. Did God raise up no prophet to speak comfort to His people in this long period of unparalleled suffering? If Daniel, skirting this period, has not its application first, at least, to the Jews in the time of the Grecian Kingdom, during the reign of the Seleucidæ and Ptolemies, then this book has no word for this time of severe affliction, for no other prophet speaks to it.

Let us run briefly through those parts of the book with which we are concerned, in seeking a correct interpretation of its main purposes. We pass over much with which we are all familiar in order to come at once to the main object of the prophecy.

Nebuchadnezzar, King of Babylon, in the second year of his reign had a dream which none of the astrologers of his kingdom could recall, or recalling, interpret. This gave Daniel the opportunity to prove his ability. This he did by telling the King what was his dream and what was its meaning. . Nebuchadnezzar had seen a great image, the head of which was gold, the breast and arms silver, the thighs of brass and the feet a mixture of iron and clay. While Nebuchadnezzar looked upon this image he saw a stone cut out of the mountain without hands. It fell upon the feet of the image and broke them to pieces; then the whole image, gold, silver, brass, head, breast, thighs, fell to pieces and like chaff before the wind, the pieces were carried away. The stone which fell upon the image became a great mountain and grew until it filled the whole earth. In his interpretation given the king he said that the four parts of this image represented four kingdoms, but named only the head as the Babylonian kingdom, of which Nebuchadnezzar, the dreamer, was king. How we wish that he had named the other three kingdoms, for it would have spared us much discussion and some contention. But he did not name them so it is left to us to determine from this and other chapters what the other kingdoms are. Of the

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first, and fifth, perhaps we are not in doubt. Of the rest there is some debate.

In chapter seven, the first year of Belshazzar, Daniel had a dream. He saw four beasts emerging from the sea, a lion with eagle's wings, a bear, a leopard with four wings and four heads, then a fourth beast with powerful iron teeth, destroying all things. It had ten horns. As Daniel contemplated the vision a little horn sprang up from among the ten, speaking proud things, before whom the other horns were rooted up. The scene then changes. The Almighty appears, seated on a throne of flame, surrounded by myriads of attendants; the book recording the deeds of men is opened and the beast whose little horn spoke proud things is judged and slain. After this a figure in human form, coming with the clouds of heaven, was ushered into the presence of the judge and received from him a universal and everlasting kingdom. In explaining this dream to Daniel, the angel said that the four beasts were four kingdoms which should arise out of the earth. But the Saints of the Most High should take the kingdom and possess it forever and ever.

Daniel asked in particular for an interpretation of the fourth beast, and that is what we, too, would like to ask. He asked to know what the ten horns meant, what the little horn meant that rose up out of the ten horns and who the Ancient of days was which he beheld. The answer was that the fourth beast was the fourth kingdom, the ten horns kings of that kingdom, the little horn which spoke impudent things one of the ten kings who would make war with the saints of the Most High, but whose kingdom would be taken from him and the greatness of the kingdom given to the saints of the Most High. But the little horn and the kingdom are left unnamed in particular, but so minutely described that light comes to us from both the dream and the interpretation. It is worth our while to stop here and note a few things. First, the fourth kingdom and the little horn are the objects of Daniel's inquiry and the angel's explanation. Now, if that is the Roman kingdom and the little horn

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a king of the Roman period, then we are out among the Gentiles and not the Jews; we have passed from Jew to Gentile, not a very reasonable change to think of here.

It is of first importance here that Daniel's inquiry is directed to the fourth kingdom and the one king. He passes wholly over the second and third kingdoms and shows concern only for the meaning of the fourth. It is not without significance either that it was the Grecian kingdom and one king of that kingdom under which and whom the Jews were so sorely persecuted. Did Daniel pass this over for a Roman kingdom in which is comparatively little of persecution distinctly Jewish? Note again that from the comparison of this dream and that of Nebuchadnezzar's, the image, the similarity is ten toes and ten kings, so that the four beasts in Daniel's dream evidently point to the same kingdom as those of the image. We cannot fairly look for any change in the meaning of the kingdoms or the kings. The fourth can hardly mean one kingdom in one chapter, vision or dream and another kingdom in another, in the same book. That principle of interpretation will get us nowhere.

Now, come to the eighth chapter. Daniel has another dream, in the third year of Belshazzar. He saw a ram which had two horns, both high, but one higher than the other. Note that a clear distinction is made between the two horns of this dream, one higher than the other. This creature pushed westward, southward and northward with great conquering fury. He became very great. There appeared from the west a he goat, with one very notable horn and rushing at the two-horned ram completely crushed him. This conquering ram greatly prospered but in the midst of his prosperity he was suddenly cut off and four horns rose up to succeed him. Out of one of these horns arose a little horn. Note that we have this little horn again, as in Daniel's first dream. Can they be different persons? Is Daniel seeing double, even in a dream? Here he, the little horn, waxes great and spends himself against God's people. He magnified himself even to the prince of hosts, he took

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away the daily sacrifice of the altar, and cast down truth to the ground.

In the explanation given the prophet this two-horned ram was the kingdom of the Medes and Persians. Please hold in mind that a clear distinction is made between these two horns, one greater than the other, though here a double-king kingdom. The he goat coming from the west and crushing this two-king kingdom is the Grecian kingdom. That is as far as the explanation here goes. We must go into outside history for further understanding. We just have here that the Grecian overcame the Mede-Persian empire, but the four parts into which the conquering empire broke up and the little horn that arose from one part and did such violence to the Saints of the Most High is not given us here. But ancient history gives us the four parts into which the Grecian kingdom broke up and the one horn that rose out of one part working such havoc to the Saints. The four parts were Thrace, Macedonia, Egypt and Syria. The little horn that rose out of one part is Antiochus Epiphanes, 175-164 B. C.

Now this dream takes us no farther than the Grecian empire and to the persecution under this tyrant. The terminus *ad quem* is fixed here. It is the Grecian empire in general and Antiochus Epiphanes in particular. This fact is generally admitted for this chapter. The outlook of the prophet can be fully satisfied here by the events and rulers of the Grecian kingdom. Antiochus Epiphanes did suppress Jewish worship for three and one-half years. The Ancient of Days, the Kingdom given the Saints, all these in this chapter can be fulfilled in the Maccabean period. These are all God's comfort held out to the Jewish nation, His promise of better things. All the figures here and elsewhere in the book can find their answer this side of Rome and Pope Innocent III. There is no need of going out into distant ages to find persons and events to which Daniel points. I grant that there may be a more ultimate fulfillment in coming ages, for all prophecy must be allowed con-

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tinuity and progressiveness, but the main application of Daniel is to this Maccabean period of suffering.

The counter argument is this: the fourth is the Roman kingdom with its ten toes, a mixture of iron and clay indicating ten parts of the Roman kingdom in alliance with other governments of the earth. In view of the fact that the Roman empire has already ceased to exist, some affirm a revival of the empire as constituting a fulfillment of this prophecy. Our contention is that the Roman empire is not in this prophecy at all. I cannot within the compass of this paper go into every detail of this argument, but I *can* go into the most important part of it.

Let us then go back to that colossal figure in the second chapter. In the explanation given by Daniel the first is the Babylonian kingdom. All that is said of the second is that it is inferior to the first. Daniel passes over this second kingdom with the bare statement that it is inferior to the first. Now, if the Roman be the fourth then the second is that known as the Medo-Persian, and this is inferior to the Babylonian. It is inferior to the Babylonian kingdom, and yet it conquered it. The Babylonian kingdom lasted from 604 to 538, 166 years. Counting the next the Medo-Persian it lasted from 538 to 333, 205 years, yet it was inferior to the first. In the book of Ezra, Cyrus says, "The Lord hath given me all the kingdoms of the earth," yet it was inferior to its predecessor. Nebuchadnezzar was Babylon's great king reigning 43 years. He had no great successor in evil Merodach, Neriglissor or any other king. The last king Nabuna'id was enthroned by conspirators and not in the royal line. The kingdom is known by Nebuchadnezzar, but he did not give himself to the subjugation of other nations or the geographical extension of his kingdom. He was not a warrior, but Cyrus was. It was under Cyrus that Daniel's people were permitted to return to their homeland from which Nebuchadnezzar had taken them captive, yet the kingdom of Cyrus was inferior to the kingdom of Nebuchadnezzar. Does not this language seem strange, if the second is the Medo-Persian empire and the fourth the Roman?

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When I attempt to swallow this in order to accept the Roman theory I choke, I mean intellectually. And when I realize that the Roman theory obliges Daniel to speak thus of a kingdom that set his people free, I choke sentimentally.

Come now with me to Daniel 5: 30, 31, which reads thus, "In that night was Belshazzar, king of the Chaldeans slain. And Darius, the Median, took the kingdom, being about three score and two years old." The man who took the kingdom following Belshazzar was Darius and care is taken to say that he was the Median. And Darius, the Median, organized the kingdom by choosing 120 princes and three presidents, of whom Daniel was first. It was under Darius, the Mede, that the conspiracy was formed against Daniel and he was cast into the lion's den. Daniel seems to regard the reign of Darius as distinct from that of Cyrus and hence a Median kingdom under him. This seeming understanding is strongly supported in 6: 28, "So this Daniel prospered in the reign of Darius and in the reign of Cyrus." If words mean anything here are two distinct reigns. It is not "the reign of Darius and Cyrus," but the reign of Darius and the reign of Cyrus." Once more: in 11: 1 the angel says to Daniel, "In the first year of Darius, the Mede." I do not understand how this was, but it is plain to me that Daniel so regarded it and that the Median must be regarded in the interpretation of this book as the second kingdom. This makes the Grecian the fourth and limits Daniel's horizon to the Maccabean period. I can neither explain this nor verify it by ancient history, but state only that the fact is here and upon this fact depends the proper practical interpretation of the prophecy.

This we know, that there are shadows upon ancient history at places, and some in connection with the Medes. Their participation with Nebuchadnezzar in the destruction of Nineveh is strange. Their surrender under Astyages to Cyrus is strange. The invasion of the Scythians is strange. The doings of the Nabateans are strange. This Grecian interpretation does not solve all problems of the book, but it leaves fewer unsolved and less in mystery than

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the Roman theory. Accept the latter and it is impossible to find ten kings or kingdoms to answer to those ten toes, and those you do find show no mixture of iron and clay. Accept the Grecian theory and there is small difficulty in finding ten kings in the Syrian part and seeing this part mingling by marriage with the Egyptian part, the Seleucidæ with the Ptolemies. Then accept the Grecian theory and there is absolutely no difficulty in identifying the little horn, for all who accept this interpretation agree upon Antiochus Epiphanes. He has no rival. But those who follow the Roman theory are sorely divided upon the little horn. These interpreters find themselves in a dilemma, but it is the dilemma of a horn.

We are too ready to seize upon words and sentences in separation from what precedes and follows, and so run off to fantastic conclusions. In 8:19 a messenger speaks to Daniel saying, "I shall make thee to know what shall be in the last end of the indignation, for at the time appointed the end shall be." Now these words are caught up to carry Daniel's vision far out into the ages to find the end. But immediately this messenger goes into a description of the Maccabean period. By every law of fair, honest interpretation this "indignation" and "end" must be found in a description that follows their mention. So the Ancient of Days, the Son of Man, the Saints of the Most High, all these persons are simply a description of the blessings which will follow to these Jews in the time succeeding their affliction. "The everlasting kingdom that shall not be cut off," all of this the reassurance of what God will give to the Jews. Whatever is held out in this book is held out to the Jewish nation primarily. Gentiles are not in it. Nothing eschatological here as to the church as we have it. Neither the Ancient of Days, the Son of Man nor the one who receives an everlasting kingdom is Jesus Christ here. It is all the Jewish nation and the nation that passes through the fire and is purified and glorified in its affliction. It is characteristic of many prophets after pronouncing sore judgment upon God's people to point out the glorious future for

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the nation. Prophet after prophet follows after his condemnation with the portrayal of a glorious hope of God's chosen people. That is what we have here in Daniel.

One difficulty which confronts many who contemplate this interpretation of this prophecy is that the kingdom cut out without hands, the fifth kingdom fell upon the feet of the fourth kingdom. They make the fifth kingdom that ushered in by the coming of Christ and ask when did that fall upon the Grecian empire for it passed away long before Christ came? Well, as pertinent a question is when did it fall upon the Roman empire and when did it cease to be? There is no satisfying answer to this. When did the Roman empire cease? Some say in 476 when Romulus at the bidding of Odoacer, resigned his power to the emperor of the East. Gibbon says this was only a transference of the seat of power and that the Roman empire ceased to be in 1453 when the Turks captured Constantinople. Can the falling of the fifth kingdom upon the feet of the image refer to this, and the fifth be the kingdom of Christ? Bryce fixes the end of the Roman empire in 1806 when Emperor Francis II resigned the imperial power. But this is confusion upon confusion.

Another thing just here: Time is not considered in the interpretation of these visions and dreams. All kingdoms go down at the same time if we hold strictly to time for the three kingdoms all went to pieces when the first fell upon the feet of the image. We must just set aside this simultaneous passing away of the four kingdoms. Time is not the point here. The ten kings are contemporaries by literal interpretation whereas they are not so found in any theory save perhaps the extreme futurist. What as a practical common sense interpretation satisfies this whole situation? This, to me: The fifth kingdom is the universal, eternal, indomitable purpose of God through His chosen people. It will crush all powers opposing it and come to glorious victory. It will crush the most violent persecution that can be put into operation against God's people and that within the horizon of this prophet was the persecution of Antiochus

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Epiphanes, so the universal, eternal, indomitable purpose of God through His chosen people fell upon the Grecian kingdom, the arch enemy of the Saints of the Most High.

Our Contributors

Dr. William A. Mueller, Ph.D., pastor of the First German Baptist Church in Brooklyn, and professor in the Graduate Department of New York University, makes a contribution to the literature concerning the important German theologian, Karl Barth. Dr. Maxwell, Professor of English Bible in the Eastern Seminary contributes another incisive article.

Again Rev. Henry J. Cowell, Sub-Editor of *The Baptist Times* of London, has favored us with another of his unique historical treatises. Dr. Wm. W. Adams, Professor of New Testament Interpretation at The Eastern Seminary is well-known as a contributor to the readers of THE CHRISTIAN REVIEW, as also is Rev. H. J. Flowers, pastor of the Baptist Church in Cardiff, Wales, and Editor of a religious periodical. Rev. Buford L. Nichols is pastor of the University Baptist Church, Fort Worth, Texas, and has recently obtained the degree of Doctor of Philosophy at the Southwestern Baptist Seminary.

Erasmus and the English New Testament

BY REV. HENRY J. COWELL

AMONG the debts which England in particular owes to Erasmus, his English New Testament should never be forgotten. In the year 1538 there was published "The Newe Testament in Englishe and Latyn, according to the translacion of Doctour Erasmus of Roterodam. Prynted in Fleetstrete by Robert Redman." At the end are these words:

Thus endyth the Newe Testament both in Englyshe and in Laten of Mayster Erasmus Translacion, with the Pystles taken out of the Olde Testament. Set furthe with the Kynge's moste gracious Lycence, and imprynted by Robert Redman dwellyng in Fleetstrete at the syng of the George nexte unto Sainte Dunston's Church, the yere of Our Lorde 1538 and the thirty yere of the Kynge's most gracious reygne.

In this connection we may recall that William Tyndale translated into English Erasmus's "Enchiridion Militis Christiane," and that the first English New Testament (based on the Greek text), printed at Cologne in 1525 by Tyndale, showed strongly the influence of Erasmus and of Luther. The familiar words of Tyndale, "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou dost," may well have been suggested by a striking passage in the "Exhortation" prefixed by Erasmus to his first edition of his Greek-Latin New Testament. This work, begun in October, 1506, but not issued until February, 1516, was in such demand that in twenty years there were three revisions and sixty-nine reprints. The work was possibly begun at the suggestion of Dean Colet, and when it was issued the writer received hearty praise from most of his English friends. His "Notes" attached to the translation were familiar, chatty, and full of anecdote and wit. There is no doubt or obscurity as to Erasmus' views in relation to the translation of the Scriptures. In this first edition, he says:

I vehemently dissent from those who would not have private persons read the Holy Scriptures nor have them translated into the vulgar tongues, as

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though either Christ taught such difficult doctrines that they can only be understood by a few theologians, or the safety of the Christian religion lay in ignorance of it. I would that all private women should read the Gospels and Paul's Epistles. And I wish that they were translated into all languages so that they may be read and known not only by Scotch and Irish but also by Turks and Saracenes.

In the preface to the third edition, dated Basel, January, 1522, Erasmus expanded this passage, giving expression to his wish that all might come to Christ and drink of the Gospels. He says:

Some think it an offence to have the sacred books turned into English or French, but the evangelists turned into Greek what Christ spoke in Syriac.

He goes on to express the wish that they could be translated into all languages—French, English, German, Hindustani—as it is ridiculous that laymen and women should, like parrots, repeat their Psalms and Paternosters in Latin which they do not comprehend. He adds:

I think it a great triumph and glory to the Cross if it is celebrated by the tongue of all men; if the farmer at the plough sings some of the Psalms and the weaver sitting at the shuttle often refreshes himself with something from the Gospel. Let the pilot at the rudder hum over a sacred tune, and the matron sitting with gossip or friend at the colander recite something from it.

In 1547, Edward VI, having acceded to the throne, there was printed another edition of the New Testament in England and Latin. This was likewise "imprynted at the synge of the George," in "the yere of Our Lord 1547 and the fyrste yere of the Kynge's most gracyous reygne." The English was the translation appearing in "the Great Bible," and the Latin was that of Erasmus which was first published by him with the original Greek in 1516. (Erasmus's Greek-Latin version of 1519 was used by Luther in the Wartburg for his German translation. Francis Dryander's Spanish version, issued in 1543, was likewise based upon the work of Erasmus.)

Latin "Paraphrases" of a number of books of the New Testament (the four Gospels, the Acts of the Apostles, and the Apostolic Epistles) were also prepared by Erasmus at Colet's suggestion. The Gospel of Matthew was inscribed

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to the Emperor Charles V, Mark to Francis I of France, Luke to Henry VIII of England, John to Ferdinand of Austria. These Paraphrases were apparently begun in 1517 and seem to have been completed and first printed in 1523. A revision was published in Basel, first in 1535 and afterwards in 1538. Five years later a number of English scholars, with the support of Queen Catherine Parr, undertook to bring out vernacular translations of these Paraphrases. The four Gospels the Queen put into the hands of Nicholas Udall, Master of Eton College (afterwards a Prebendary of Windsor). Having completed his work by 1545, Udall dedicated his translation "to the most vertuous ladie and most gracious Queene Katerine, wife unto the most victorious and most noble prince Henry VIII." In this dedication the translator relates how the Queen had "procured the whole Paraphrase of Erasmus upon all the New Testament to be diligently translated into English by men whom she employed in this work."

When the four Gospels and the Acts were finished by those whom the Queen had nominated, they were printed with the title: "The First Tome or Volume of the Paraphrases of Erasmus upon the Newe Testament. Emprinted at London in Fletestrete at the signe of the Sunne by Edward Whitchurch."

The definite aim of the translating and printing of this book in England, John Strype says, was "the helping of the ignorant multitude towards some knowledge of the Holy Scriptures and of their duty towards God and their neighbours." The work was dedicated to Edward VI. In "A Preface to the Gentill Christian reader," Udall avers that Erasmus' "Paraphrase" of the Gospels is "a treasure, and in a manner a full librarie of all good divinitie books."

In August, 1549, was printed in English "The Second Tome or Volume of the Paraphrases of Erasmus upon the New Testament, conteyning the Epistles of St. Paul and other the Apostles: whereunto is added a Paraphrase upon the Revelation of St. John." This was dedicated to King Edward by Miles Coverdale.

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ERASMUS AS AN ENGLISH RECTOR

Erasmus had many notable friends among Englishmen and one of the greatest of these was William Warham, Archbishop of Canterbury. It was quite the customary thing for scholars in those days to be impecunious, and Erasmus was certainly no exception to the rule. He appears to have been introduced to the Archbishop by William Grocyn, and at various times Warham had sent him gifts of money.

On the occasion of his first visit to England, in 1499, he seems quite to have fallen in love alike with the country and with its scholars. To one friend he wrote:

You will ask how I like England. Well, I never liked anything so much before. I have found the climate here so very mild and healthful, and I have met with so much refinement and erudition that now I no longer sigh for Italy except simply to visit it.

To Colet, he wrote in the like terms:

This England of yours is most pleasing to me for many reasons, but especially that it abounds in men of the highest culture, among whom I count you unquestionably chief. I have been charmed and delighted by your placid, calm and unaffected style, so sustained, uniform, open, sincere, and full of moderation. You say what you mean and you mean what you say.

Six years later Erasmus was drawn to England again in the hope of receiving a benefice. King Henry VII had, in fact, promised him a living, but the promise did not materialize at this time, and the visitor left the country before a twelvemonth had gone by.

In 1509 he came over once more, and on this occasion he stayed nearly five years. Archbishop Warham desired him to spend the rest of his life in England, and accordingly, on March 22, 1512, appointed him Rector of the parish of 'Aldington, in Kent, about sixty miles from London. The stipend was £33 6s. 8d. a year, a very large sum for those days. The income from this benefice was very welcome, but the duties attendant on the position of parish priest were not so acceptable, so with due regard to the canonical law governing such cases he proceeded at once to secure substitutes to perform his functions in the parish, while he con-

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tinued his literary and professional work at London and Cambridge. About three months afterwards he resigned the position with the permission of the Archbishop, who covenanted with him and his successor in the parish (John Thornton) that in consideration of such resignation Erasmus should be permitted to draw by way of pension £20 from the said living annually, half to be paid at Michaelmas and half at Lady Day. By this transaction the Archbishop fulfilled his promise of a benefice to Erasmus and at the same time relieved him of its obligations.

The original document of authorization given by Warham to his friend is preserved in the university of Basle. The Archbishop refers to

the innumerable virtues of Erasmus of Rotterdam, a man of the most consummate achievement in Latin and Greek who like a bright star illuminates our times by his learning and eloquence. . . . When we conferred on him a benefice carrying with it the care of souls, namely, the Church at Aldington in our diocese of Canterbury, although in theology as in every kind of science he is most learned, yet because he was unable to propound the Word of God in English to his parishioners or to converse with them in their own vernacular speech, of which he is ignorant, though at the same time most eloquent in Greek and Latin: he therefore, desiring to resign the said church, has petitioned us to provide for him an annual pension from the same. By granting this petition we consider that we shall better safeguard the safety of souls, and he will be the better able to devote himself to his literary work to which he is entirely dedicated. His singular love for England has also moved us, since he is a man who, spurning Italy, France and Germany, has preferred to take himself hither so that at the same time he might end his days here with his friends and that they might derive pleasure from the company of so learned a man.

According to Professor Preserved Smith, this pension of £20 charged on the revenues of Aldington parish was regularly paid to Erasmus so long as he lived and was perhaps his most dependable source of income. If this be so, then, although there is no positive evidence that Erasmus personally visited the parish of which he had been appointed Rector and upon which his pension was charged, he was in indirect association with the county of Kent from March,

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1512, until his death in July, 1536. Erasmus dedicated to Warham his Latin translation of the Hecuba of Euripedes.

Erasmus was also a *persona grata* with Warham's successor, Cranmer. Strype says that

For Erasmus, whose worth and service to the Church he well knew, Cranmer had a great value. He allowed him an honorary pension, promising him that he would be no less kind unto him than his predecessor Warham had been before him (which Archbishop was one of Erasmus' best friends and benefactors). Erasmus himself saith: "Methinks Warham is not taken away from me but rather born again to me in Cranmer."

Archbishop Warham passed away in August, 1532. Cardinal Wolsey, who died in November, 1530, was, like Warham and Cranmer, particularly friendly to the Dutch scholar. Strype writes:

Wolsey bore particular favour to the greatest scholar upon earth in his time—I mean Erasmus. The Cardinal invited him over into England to abide here, promising him favours and dignities. To the Cardinal, Erasmus dedicated and presented several of his books.

Although Erasmus never actually ministered in the parish to which he was appointed, it is of great interest to note that eleven or twelve years after his death his influence extended to every parish throughout England, as under injunctions issued by Edward VI in 1547, "the parsons, vicars and curates were required to provide within three months one book of the whole Bible of the largest volume in English," and "within one twelvemonth the Paraphrases of Erasmus upon the Gospels, also in English; and the same set up in some convenient place within the said church that they have the cure of, where their parishioners may most commodiously resort unto and read the same." The parsons, etc., were further required to "exhort every person to read the same as the very lively Word of God and the special food of man's soul that all Christian persons are bound to embrace, believe and follow if they look to be saved."

It was likewise ordained that every parson and curate who had not gained the degree of Bachelor of Divinity should have of his own the New Testament both in Latin and English with the Paraphrase of Erasmus upon it.

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The like injunctions with regard to the Bible in English and the Paraphrases of Erasmus upon the Gospels in English being "set up in some convenient place within the church where the parishioners may most commodiously resort unto the same and read the same" were issued by Elizabeth in 1559.

ERASMUS AND OXFORD

Erasmus would appear to have made at least six visits to England. He sometimes wished that England were joined to the Continent by a bridge, for he hated "the wild waves and the still wilder sailors."

The first trip was made in the company of Lord Mountjoy, whom Erasmus had been tutoring in Paris. A stay was made at Bedwell, in Herts, the seat of Lady Mountjoy's father. By his reception here, Erasmus was delighted. In a gay letter to his friend Faustus Anderlinus at Paris, he wrote:

The English girls are divinely pretty: soft, pleasant, gentle, and charming as the muses. They have one custom which cannot be too much admired. When you go anywhere on a visit, the girls all kiss you. They kiss you when you arrive; they kiss you when you go away; and they kiss you again when you return. Go where you will, it is all kisses; and, my dear Faustus, if you had once tasted how soft and fragrant those lips are, you would wish to spend your life here.

Erasmus speaks with astonishment of the conversations which he heard at the tables of leading laymen, in contrast with the ribaldry of the monastic refectories. In December, 1497, he was in London. Lord Mountjoy had introduced him to Thomas More, then a lad of 20; to John Colet, afterwards the famous Dean of St. Paul's, who was born in the same year as Erasmus; and to Grocyn, who was teaching the rudiments of Greek at Oxford. The young stranger had been kindly received, and was charmed with everybody and everything. He found the country beautiful, the climate delightful, and the society most delightful of all. He writes:

The air is soft and delicious. The men are sensible and intelligent; many of them are even learned. When Colet speaks, I might be listening to Plato.

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Grocyn is a mine of knowledge, and Nature never formed a sweeter and happier disposition than that of Thomas More.

Anthony Wood, in "*Athenæ Oxoniensis*," refers to the arrival of Erasmus, "a great and wonderful light of learning." The same author, in his "*History of Oxford University*," writes:

About this time [1498] Erasmus came into England. For the great esteem he had for Dr. John Colet and Thomas Linacre, both of this university, he came to Oxford. Some had him in great esteem; others [there were] that shunned and despised him. His endeavours being wholly bent to reform the Greek language, or, rather, make it familiar, some would by no means hearken to him. At length, divers, having conquered it, endeavoured to propagate it in others, which, being perceived by several, sought by all means they could to make it ridiculous not only in their common discourses and writing but also preaching from the pulpit as being devilish and damnable.

When Erasmus arrived at Oxford, he was a stranger alike to the country and to the language. He was about 30 years of age and of poor physique, but with an active and restless mind. Already a scholar as well as a student, he came to Oxford not to teach but to learn—in particular, to add a knowledge of Greek to his Latin lore. Richard Charnock, prior of St. Mary's College, a place set apart for canons regular of the order of St. Augustine, did all that was in his power to give him, and to gain for him, a warm welcome to the university, and he soon wrote to John Colet that the new arrival was a by no means ordinary man. Thereupon Colet wrote to Erasmus according him a hearty welcome to England and to Oxford. To this Erasmus replied, gladly accepting Colet's offer of friendship, and from that time the two were the very best of friends. The letters of Erasmus written during his first months spent at Oxford indicate the delight with which he found himself received—foreigner as he was—into the midst of a warm-hearted group of friends. To Lord Mountjoy he wrote: "I cannot tell you how delighted I am with your England."

The greater part of 1499 seems to have been spent by Erasmus at Oxford. On his making up his mind to return to the Continent, Colet wrote to his friend urging him to

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remain at Oxford. He himself was seeking to expound the New Testament: why should not Erasmus take up some book of the Old Testament, say Genesis or Isaiah, and expound it as Colet had done with the Epistles of St. Paul? Or Erasmus might lecture on some secular branch of study: anything was better than that he should leave Oxford altogether.

Erasmus considered this letter, but did not see his way to accede to his friend's suggestion. He was ready to acknowledge himself a disciple of Colet, but he must digest what he had learned and make it thoroughly his own before he could publicly teach it. Maybe one day he might be able to join Colet in his work at Oxford, but he felt that that time had not yet come.

Leaving Oxford early in January, 1500, he went to stay with Lord Mountjoy at the latter's country house at Greenwich. Here he met Thomas More, through whose good offices he was taken to Eltham Palace, near Greenwich, and presented to all the children of Henry VII, save Arthur, Prince of Wales, who was away. "In the midst of the group," says Erasmus, "stood Prince Henry, then nine years old, and having already something royal in his demeanour." On January 27 he left for Dover to take the boat for Boulogne.

ERASMUS AND CAMBRIDGE

After Oxford, Cambridge. Towards the close of 1505, Erasmus was in England once more. Some months were spent with his English friends. It was during this visit that he was introduced by Grocyn to Archbishop Warham at Lambeth Palace. For a while he resided at Cambridge, and lectured there on Greek. In 1506 he received the B.D. from Cambridge University.

Yet again he left our shores, and made his way to Rome. While there, as the guest of Cardinal Raphael, he received two letters which once more changed the course of his life. One was from his friend Mountjoy to announce the accession of Henry VIII and the desire of the new King to at-

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tach Erasmus to his own Court. The other was from Henry VIII himself, who wrote thus under his own hand:

Our acquaintance began when I was a boy. The regard which I then learned to feel for you has been increased by the honourable mention which you have made of me in your writings and by the use to which you have applied your talents in the advancement of Christian truth. . . . Come to England and assure yourself of a hearty welcome. I recollect that you once said that when you were tired of wandering you would make this country the home of your old age. I beseech you, by all that is holy and good, carry out this purpose of yours. We shall regard your presence among us as the most precious possession that we have. Nowhere in the world will you find safer shelter from anxiety or persecution; and you and we together, with our joint counsels and resources, will build again the Gospel of Christ. . . . We shall ask nothing of you save to make our realm your home. You shall do as you like; your time shall be your own. Everything shall be provided for you which will ensure your comfort or assist your studies. Therefore, my dear Erasmus, come to us.

Thereupon Erasmus arrived in England in the late summer of 1509, and lodged for a time with Thomas More, in the latter's home in Bucklersbury. It was here that he composed one of his most famous works, "In Praise of Folly" (the first edition was printed at Paris without date and the second edition at Strasbourg in August, 1511). One of the most influential of his friends on the occasion of this visit was John Fisher, Bishop of Rochester, who at this time was President of Queens' College, Cambridge, and Chancellor of the University. Fisher furnished him with money and had him to live at Queens' College, where the rooms he occupied are still pointed out.

In his "History of the University of Cambridge," Thomas Fuller says:

A study on the top of the southwest tower in the old court in Queens' College still retains his name. He often complained of the college ale as raw, small, and windy. He was Professor of Greek, and the main of his studies were most resident on humanity. Erasmus' censure of Cambridge townsmen is too tart and severe [when he says] Cambridge townsmen, who have malice joined with their clownishness, go beyond the inhospitable Britons. Some say the townsmen are not changelings at this day [and] yet some of her inhabitants express much civility and urbanity in their behaviour.

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Erasmus gave public lectures on the Greek tongue, taking Chrysoloras as his textbook. But in this he seems to have been ahead of his time, for Anthony Wood, in his "History of Oxford University," says:

From Oxford, Erasmus went to Cambridge, where at first he found the scholars far worse than at Oxford. He read there the Greek Grammar of Chrysoloras, but very few would bestow the pains to be his auditors. Certain it is that for above thirty years about this time the Cantabrigiensis would by no means be drawn to admire or follow Erasmus. No one thing was so unwillingly read and more opposed by that gang in the University of Cambridge who endeavoured that ignorance might take place than that admirable light to the clearing of error and mistake, the Greek text of the New Testament first published in print by the said Erasmus. It was appointed under a great mulct in a certain college in Cambridge that no Fellow thereof should be so vile and impious as to bring it within the gates, having been written against by several, especially by Dr. Henry Standish, a mendicant friar, afterward Bishop of St. Asaph.

Erasmus had quarters at Queens' College from 1510 to 1514. At the instance of the Chancellor of the University, he was appointed, in 1511, Lady Margaret Professor of Divinity. (For a time, also, he was Public Orator of the University.) This professorship brought him in £13 a year, with board and lodging. He worked away at the preparation of an edition of the works of Jerome, and engaged in diligent study of the Greek Testament. Probably at this time William Tyndale was one of his pupils. In 1516, at the instance of the printer Froeben of Basel, he published an edition of the Greek Testament, dedicated to Pope Leo X. From a corrected second edition, issued in 1519, Luther, in the Wartburg, near Eisenach, made his German translation of the New Testament; both this second and a third edition (1522) were used by Tyndale in the preparation of his English translation. In 1518 appeared the first portion of Erasmus' Latin paraphrases of the books of the New Testament.

During the autumn of 1513, Erasmus made up his mind to leave Cambridge. He had come to England after Henry VIII's accession with the full intention of remaining there for the rest of his life. Indeed, he had been appointed by

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Archbishop Warham to an English rectory on this understanding. But beyond this, nothing had materialized. The drudgery of teaching Greek was not congenial. Cambridge does not seem to have been conscious how great a man it was entertaining. In the winter of 1513-14 he became so "fed up" that he left Cambridge for good. In February, 1514, he was in London, and in July he crossed the Channel once more to journey (by way of Calais, Ghent, Louvain, Mainz, Strasbourg and Selestat) to Basel, in order that his edition of the letters of St. Jerome and his Greek New Testament might be printed at the press of Froeben.

He was not allowed to leave England without an effort in the highest quarters to detain him. When he waited on the King to take leave, Henry offered him a house, with a pension of 600 florins, if he would stay. Wolsey also was gracious and warm. He left the country meaning never to see it again, yet in the spring of the next year he was here once more, staying with More in London. Not so long afterwards, he looked back upon England with passionate regret. He writes from Louvain:

O splendid England, home and citadel of virtue and learning! No land in all the world is like England. In no country would I love better to spend my days.

Years afterwards (May, 1527) he tells Nicholas Cann, one of his disciples who was paying England a visit:

Be specially careful to find no fault with English things or customs. They are proud of their country, as well they may be.

Vital Preaching

BY PROF. WILLIAM W. ADAMS, TH.D.

TO BE a vital preacher is the aim or goal of every true minister. Perhaps one could say simply "every minister." It is inconceivable that any minister could have any other aim. Moreover, the tendency is strong in all of us to make ourselves believe that, regardless of the visible results of our preaching, we are vital preachers. For is it not true that God must judge men as well as win them? Perhaps he is judging men through my preaching! Did our Lord not say that men love the darkness rather than the light? So that my apparent failure can be traced to causes that lie outside myself. Thus we are inclined to reason rather than to seek diligently to revitalize our preaching.

We agree that there is much preaching that is not vital. And we hope that the guilty ones will soon mend their ways! Then we preach or lecture or write or advise or exhort in order that our hope may come to fruition. But it is not always so. Sometimes we become sick in heart over our own poor preaching as well as that of others. We love God, His Word, the church, the people, our own souls. We can find no rest because all about us people perish. We search our own hearts, and then we go outside ourselves in search of that that will make our preaching creative and transforming. It is therefore possible to speak with others regarding those things that are born in one's own soul.

THE FATHER'S WILL

It is in a measure comforting to remember that vital preaching is not altogether subjectively determined. The preacher cannot at will reach down into his own resources and produce that which will guarantee the desired result. The preacher's will at best can only be fitted into the Father's will. In one sense, therefore, the results of one's preaching rest with forces that lie beyond and above human reach. "No man can come to me, except the Father that

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sent me draw him." If this is true of the Son of God, how much more of us who are totally dependent upon the Son! If the Father sent the Son in "the fulness of time," any other time would have rendered his efforts to redeem men less vital. Jesus moved among men in the consciousness of "his hour." "My time is not yet come; but your time is always ready." "But for this cause came I unto this hour." The Apostle Paul recognized that the hand of God was upon him from the time of his conception. It is still true that he chooses us before we choose him. And at best the preacher can achieve only that which is in the plan of an all-wise heavenly Father.

We are wont to analyze everything, set up a goal, create a program, inaugurate a movement, devise plans and then call upon God to approve and bless what we do. We are learning by experience to adopt his program and to make sure that our plans give expression to his plans. We are learning to humble ourselves, to rely upon God, "to wait upon God." This can be pushed too far as easily as it can be ignored. All that is here being said requires not less planning but more and wiser planning. It is simply recognizing what Paul discovered long ago. In Romans 9-11 he discussed at length that most difficult question, the place and fate of the Jews in the outworking of Christ's redemption. Paul saw more than most of us have seen. But hear his conclusion: "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? . . . For of him, and through him, and unto him, are all things." The matter comes to rest in God's mind, not Paul's. Vital preaching! Let us begin by recognizing that at best we can only discover and do the Father's will.

THE WORLD'S HUNGER

Fulness of time with the Father has its counterpart in the consciousness of men. These are really just two sides of one truth. God is always ready—but men are not. God ever

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seeks to get men ready. When they are ready, the time is full for God and men. This is clearly illustrated in Christ. Before he came, men had tried everything—learning, culture, philosophy, government, mighty empires, militarism, poverty, riches and religion. Nothing satisfied. Men were weighed down with the *tedium vitae*. Despair prevailed. Men were hungry. Preaching had a chance to be vital.

He is blind who does not recognize that our modern world is rapidly emerging into a similar state of mind. The change is so abrupt and complete that one is baffled. It is not a decade since education was going to save us, science was going to save us; so with philosophy and government—particularly *democracy*! Evolution guaranteed the forward and upward march of all things.

What a change! In spite of education and science and philosophy and all the rest of our boasted superior culture, and all too much because of these things, we have progressed downward. On the darker side, these disciplines and powers prove to be mere tools for the realization of the wicked desires of unregenerate men. On the better side, they are shown to be far from adequate in solving men's problems.

Yes, what a change! Optimism gives place to despair. Instead of inevitable progress, it is rapidly becoming certain decay, collapse, ruin. Leading educators admit that they know no norm or standard by which they can guarantee the desired product in their graduates; and they are seeking to reconstruct our entire educational set-up. The world's leading thinkers warn us of the revival of paganism (we thought it was dead except in the back alleys of the world!), of the collapse of democratic governments, and of freedom in religion (and we thought these were fixed for all time!), of the breakdown of diplomacy and of all machinery for international well-being, and of a new dark age. Anthropologists are discovering something hitherto overlooked—that every culture, or civilization, or empire, has had a definite cycle, ending with militarism and—the fall. So the decline of the west is assured. From optimism to despair!

Just now the new deals, rapid fire changes and experi-

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ments in government the world over, and mass-movements of peoples, are symptoms of national fever, rather than sanity. Already in Russia the millennium is far from full realization. Just around the corner, men will lose all faith in the state too.

Men are hungry! The hunger is deepest when most inarticulate. Never were men farther from turning to the church, from deliberately asking the preacher for his message. The sense of failure, need, hopelessness, blinds the eyes to all light and leads to a willingness to stab in the dark or drift with the tide. Could hunger be deeper! Yes, a while ago men felt that somehow help would come from a number of sources. That hope is gone, or nearly so. Men are not asking us for our message. If they were doing so, that would mean that they are not blind. But they are blind and are confessing it. The preacher is equally blind who does not see in this situation the opportunity of a century for vital preaching. Beware of the leaven of the Pharisees—that we must draw apart from men and wait for them to come to us. Christ said “follow me!” We can do that in *methods* as well as in other respects. Here is where we are weakest to-day.

THE VITAL MESSAGE

God is ready to feed men and men are hungry. But this is no guarantee that men will be fed. What a travesty it would have been for Jesus to have seated the throngs in companies, to be fed, and then—the loaves and fishes have failed to multiply!

But why imagine a situation that never existed. How many of us are entirely guiltless of having gone through the formality of feeding the people, but letting them go unfed? Preaching that is not vital! We have usually made one of two mistakes. “Hitherto, men have inclined to swing to one of two extremes. They have been content, on the one hand, to preach an individual salvation. The Gospel has been conceived as ‘a matter between a man and his maker,’ and often no more than that. . . . Then came a reaction, and we had what was called ‘the Social Gospel,’ which, for

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many, was nothing more than a diluted socialism *minus* any 'Gospel' at all. It was advice, but not 'the power of God.' That phase is passing, if it has not already passed. It played only upon the surface of things." (Rev. F. C. Spurr, *Baptist Times*, Jan. 16, 1936.)

"That phase is passing!" More frequently the statement is heard, "the Social Gospel is dead." More accurately, it is our wrong thinking and misplaced efforts that are dead. "What is called 'the Social Gospel' is a misnomer. It is Law, not Gospel. The Gospel is the good news of God's grace to man. The Gospel is not man's duty to be a *socius* to his fellow-man. All that was in the Old Testament. . . . We are redeemed unto social service, not by it. . . . Good works are the fruit of salvation, not the means of it. The social is therefore a partial view, and is misleading when taken for the full view of Christianity." (Dr. John B. Champion: *Personality and the Trinity*, p. 38.) John the Baptist focussed attention on the individual, "*every* tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." That principle has never been changed.

People who are dead in trespasses and sins cannot conform to the Christian ideal, nor carry out the Christian program. Sin must be killed in the human heart before that person can live out the Christian ethics. Sin killed Jesus. And Jesus killed sin in his own death and resurrection. By union with Christ we die to sin and come into possession of resources that enable us to live like Christ. Paul warned us to preserve the "pure Gospel." Vital preaching is impossible apart from the great doctrines of God's love, forgiveness, judgment and call for repentance, trust, confession and obedience. While we "wait upon God," God may be waiting upon us to proclaim the vital message.

THE RIGHT ATMOSPHERE

To be vital, preaching must have an appropriate atmosphere. In addition to being our Saviour from sin, Jesus is our model in preaching and teaching. He himself largely created the right atmosphere for his preaching. He did not

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rely upon what we call "the fulness of time," without the exercise of his own intelligence as a man among men. He knew what was in man. Never did one know his audience better! He sympathized with them in all their sin, need, sorrows, burdens. He had compassion upon the people and a passion to minister. After taking up John's message and call—the arrival of the kingdom and the need of men to repent—Jesus ministered in *deed*, showing mercy wherever needed.

It was these deeds of mercy that largely created Jesus' opportunity to do vital preaching. The recipients of his mercy in one need were his eager listeners regarding other needs. Dr. Chadwick years ago caught the significance of this truth. In discussing "The Standard Miracle," he called attention to the fact that many people who would not go out to see Jesus, did go out to see Lazarus (John 12: 9). Men who will not come to hear our sermons about Jesus will come to see "the risen Lazarus." Who could not testify to the truth of this statement!

Moreover, it was what Jesus *did* that enabled him to displace error with truth. He desired to correct the situation regarding the Sabbath. He did not announce a sermon topic and issue a call to hear the sermon. He and his disciples first *observed* the Sabbath aright. This brought curiosity, opposition, attack, a crowd, and then correct teaching. So it was with fasting and other ceremonial practices. It was witnessing Jesus at prayer that brought the request, "Teach us to pray." He ate with publicans and sinners, and then, in defense of His conduct, gave some of His most profound teaching. No wonder He is the world's greatest teacher!

If only we could learn the wisdom of Jesus' method. For the principle involved has never changed. At Pentecost the sermon grew out of a chain of events, all strung together by loyalty to Jesus, *doing* what He said. He gave them a task, instructions, commands, a promise. They *obeyed*. He fulfilled the promise. This brought a crowd, curious, inquisitive, teachable. Then the sermon—and more than three thousand new converts. This principle is in even clearer

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evidence in Acts, chapter three. Peter and John, in the name and by the power of Jesus, brought healing to the lame man—then the sermons and stirring events. Dr. G. Campbell Morgan puts it tersely, "Lame humanity is the church's opportunity. . . . That is the position of humanity everywhere; it sighs and sobs and is in agony at the Beautiful Gate; but it cannot get in. There is the Church's opportunity."

The preacher must go in the demonstration of power. He must *be* and *do*, or his preaching is only so much chatter. Paul was a great preacher. But if one thinks that Paul preached mindful only of the truth of his message, one had better get acquainted with Paul. Follow him through; see the atmosphere he created; the point of contact he made. Read his autobiographical sketches, as in Acts 20, and 1 Thessalonians 2. List the things he tells Timothy to *do*, as well as preach. "Take heed to *thyself*, and to thy *teaching*."

The entire body of Christians must join the preacher in creating the right atmosphere. "If ye keep my commandments (*all* of them!), ye shall abide in my love." "A new commandment I give unto you, that you love one another; even as I have loved you, (how did He love us, and how can we love one another as He did?) . . . By this shall all men know that ye are my disciples, if ye have love one to another." On what does the average church member rely to reveal to sinners the fact of his discipleship to Jesus?

I know of no preacher or teacher, no writer, no expositor, no theology, no program, no list of duties, no one interpreter and no group of interpreters who have done justice to what the New Testament demands of those who are born again, who are under the blood, who are in grace, who call themselves Christians, who really desire to create the right atmosphere for preaching, who seriously mean to evangelize the unredeemed. Now that we have proved what should have been clear all the while, that it is more than foolish to seek to get the unregenerate to live the Christian life, the next task is to get the regenerate to do so. The next great battle is to be fought at this point—getting professed Chris-

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tians to *be* and *act* Christian, as a necessary step in further evangelism. To evangelize the unbelievers we *must* Christianize believers. Whenever we get the body of believers to take their task seriously, conform to *all* of Christ's teachings, undertake to do the full will of God—then with this demonstration of the power of the Gospel, we can really preach vitally to unbelievers.

THE PROPER INITIATIVE

Waiting on God! God waiting on us! It is difficult to know how to combine humility, self-distrust with a holy, divine initiative. John the Baptist's "he must increase, I must decrease," is matched by his, "you brood of snakes." Jesus' love, patience, gentleness, are matched by his "Woe unto you scribes, Pharisees, hypocrites and lawyers." He would sit down to dinner, observe shallow and mean behavior, expose it all in sentences that cut to the heart and made all forget the dinner.

The early Apostles caught their Master's daring and courage. Peter dared to drive the truth home to the very ones who had killed Jesus. He dared tell the Sanhedrin that they had murdered the only one in whom they could be saved. Peter and John, threatened and warned against preaching more in Jesus' name, reported to the church. They all prayed—for the Holy Spirit to help them preach with boldness. Persecution followed—and conversions. Paul did not enclose himself in a church. Nor did anyone else, in the New Testament records. Jesus and his followers broke through all barriers, and went to the people.

Do we want to do vital preaching? Yes. How strong is the desire. Enough to disturb many a complacent "saint," upset fixed ideas and orders of procedure, and dare men to persecute us, knowing that it will come first from those of our own household?

Epistle to the Galatians

BY REV. H. J. FLOWERS

LET us deal with one or two preliminary matters first, in order to clear the ground.

(1) The epistle is undoubtedly Paul's. That has never been disputed by any scholar of first rate ability. Men of all kinds of schools of thought accept it as Pauline. The external evidence for it is certainly late; that is, it took seventy or eighty years before the book began to be quoted by the Fathers. But that is easily understandable. There was the argumentative tone of the epistle, the remoteness from the centres of life of the churches to which it was written, and the fact that the immediate problem of the epistle had ceased to trouble the Church. By the end of the second century its popularity was assured. The internal evidence is overwhelming. A real person is speaking to us all the way through the epistle, a man at grips with real problems. There is not a single artificial word in it from beginning to end. So much is the Pauline authorship of it taken for granted that in most studies of the New Testament and the Pauline literature, it is not even discussed or argued.

(2) Who were the Galatians? That is a great question for Bible students, but there is no universally accepted opinion on the matter. The point is this. The epistle is not addressed to a church but to a group of churches, the churches in Galatia. Where were these churches? There are two theories. One is that the Galatia meant is to be sought for in the region inhabited by the Galatian Celts; that is, Galatia strictly so called. The other theory says that the Galatia meant is the Roman province of that name, which is a much wider area. If the second is the right theory, then the churches to which the letter was written include Iconium, Derbe, Lystra and so on, which were founded on Paul's missionary journey. It is an important question for the understanding of the history of Paul and for giving us

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the geographical background of the epistle, but it is of no importance for the understanding of the epistle.

(3) What called forth the epistle? In brief, the circumstances were these. The Galatian churches were founded before Paul left Asia to come to Europe. He had visited them twice. He had been received on the first visit in a very friendly spirit. He found that the Gospel was making progress and that the churches were doing well. Many had been won over from idolatry to the knowledge of God, and there was an outburst of religious enthusiasm. When he made his second visit, he found conditions somewhat different. The Christians were losing the sense of Christian freedom, and were slipping back into a legal conception of religion. They were being circumcised, observing days and new moons, becoming superstitious over ceremonial, returning to the weak and beggarly elements, as Paul calls them. This sort of thing Paul looked upon as a denial of the supremacy of Christ. He indulged in a bit of plain speaking, which did good to a few but apparently annoyed more. The sedition spread. Some Judaising Christians; that is, Jewish Christians who had broken away from Judaism, and regarded the Christian Church as little more than a Jewish sect, came along to Galatia as messengers of the Church in Jerusalem and did great damage to the churches there. The attack they made was twofold.

First, they demanded obedience to the law of the Jews. The law was divine and could not be abrogated. Christ was the Messiah of the Jews. He had been circumcised and had kept the law. The conclusion was obvious. You must be a Jew in order to be a Christian. The Gospel of Paul was immoral.

Second, an attack was made upon Paul himself. He was not a true apostle. He had not kept company with Jesus during His lifetime. He was not properly called by the Lord to be an apostle. His authority was simply derived from the apostles in Jerusalem, who therefore had the right to supervise his work and teaching. His personal appearance was made fun of. He stuttered and was deformed.

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He was a time-server. He wrote slashing letters when he was away from people, but he was mild when he met them to the face. He was dishonest: he organized collections in the churches and put the money in his own pocket. When Paul received the news about all this, he sat down immediately and wrote or dictated this fighting letter. He intended to defend himself and his Gospel. Then he intended to explain it, and show the spiritual elements in the message of Christ, to recall the Galatians from their levity and superstitions and to demand loyalty to Christ and to himself. The crisis was serious. Paul saw as nobody else in the early Church did see, that this Judaizing tendency was undermining the Gospel of Christ. To represent anything as necessary to salvation besides the grace of Christ was to deny the saving power of that grace. Men were saved by grace and not by works, and not either by an ingenious combination of the two. Paul stood alone against the world for the liberty of the Gospel.

There were personal elements in it as well. It seems humanly impossible to argue about principles without having resort to personalities, and personalities were brought in here. And Paul was quite capable of looking after himself. He did not suffer fools gladly and he had been attacked in a very tender place. But it was more serious than that. The personalities and the principles were bound up together. The argument of his opponents went like this. "Paul's Gospel is wrong, and one reason why it is wrong is that he is not a properly ordained apostle." Paul argued like this: "I derived my apostleship from Jesus Christ, and that is an argument in proof of the fact that my Gospel is right."

The epistle is militant from first to last. Paul generally commences his letters with words of thanksgiving or commendation. Not so here. The address is curt, and Paul associates no other name with his own. Without a word of introduction or warning, he dashes right into the middle of his subject. He writes at fever heat, and is stormy and passionate. He is furious at the attack made upon him, scorn-

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ful of the weak Christians in Galatia, contemptuous of the underhand methods of his opponents, filled with anger at the mishandling of his own words. And his blows fall like the crack of a whip. There is a continual torrent of scorn, unfinished phrases, audacious reasoning, bold arguing, and daring flights of intellect, and it all leaves you gasping for breath. It is like an ocean in storm. He never stops to take breath. There is hardly a calm word in it. Essentially is it a letter to be read at one sitting. We see Paul fighting for his honour, for his Gospel, for the spiritual life of his churches. It is not a calmly reasoned letter, in which one verse follows another properly. There is a dazzling array of phrases. No sooner are you given one picture than you are carried off to the ends of the earth by another. It contradicts "Acts" in many places, and seems to contradict itself. But the things Paul is driving at are so white hot in his brain that he cannot stop to be accurate in his recording of events in detail, but leaps over the gaps to strike his blows.

The epistle is divided into three sections:

(1) In the first section, Paul deals with the attack upon himself, and the criticism made upon his standing as an apostle. That takes up the first two chapters. The argument is threefold.

(a) He says that he is an apostle, an authentic apostle. He derived his office from Christ directly and not from men, by the revelation of Christ to himself. He gives the account of his movements after his conversion not merely to record facts, but to show that human agency had played no part at all in the mediating of his Gospel.

(b) To prove in another way that his apostleship was not derived in any way from men, he says that it was only after he had been preaching for a number of years, that he even went to Jerusalem, and that when he did go, he did not go to learn a Gospel but to explain his own, and that instead of condemning him, the apostles thanked God for him and wished him Godspeed. It may seem strange to us that Paul should feel compelled to make these statements, but we need to remember his point of view. If he derived his Gospel

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from men, it might well be argued that he was distorting it. But if men had no part at all in the forming of his mind, that was additional proof that he derived his message directly from Christ. That being so, he commanded authority as the messenger of Christ.

(c) A third point was, that so much was he not subordinate to the older apostles, that he had even had to take Peter to task and rebuke him for inconsistency. The point here was, that when Peter went to Antioch and saw the good work that was being done there by Paul, he joined in the fellowship of the Church. But when narrow Christians came along from Jerusalem, Peter failed in courage, and withdrew from the fellowship of the Church. Paul uses this fact with telling effect.

So much for the first section of the epistle, which deals with Paul's vindication of himself. We have got this far. Paul did not derive his apostleship from men but from Christ. Therefore it can be assumed that his Gospel is correct. To Paul, the two things stand together. For what he preaches is not a plan of salvation but an experience. Now what is that experience? What is his Gospel? This brings us to the second part of his epistle, chapters 3 and 4.

(2) Paul here examines the rival Gospels of law and grace. And he goes straight to the point.

(a) First, he shows that salvation from sin is by faith in Christ because the Galatians themselves were saved in that way. They knew the meaning of the Gospel from their own experience. It has been a power in their own lives. The Spirit has been evident among them. And the work of the Spirit was manifest long before the Judaising Christians came from Jerusalem. Therefore, the argument goes, they received the Spirit not because they did the works of the law, but because of their faith in Christ. It is grace that saves.

What Paul is showing here is that it is vital experience that counts, and that behind all good conduct there is faith in the love of God. Religion is religion; it is not morality.

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First and foremost, it is the opening of the heart to God, the reception of the love of God in Jesus Christ.

(b) Then Paul gives his argument a wider sweep. It has always been faith and not the law that has saved. That was true even before Christ came. He takes the typical Jew, Abraham, and asserts that he was a man of faith. Men trusted in the Lord before they were given the law. It is not obedience that brings men to God. Men receive God first and then they learn how to obey.

The point here is that Paul is driving the Judaising Christians back upon their own preconceptions. They swear by the Old Testament. So Paul takes the Old Testament and proves that the biggest thing in the Old Testament is faith and not the law.

(c) Paul examines the nature of law. He recognizes its divine origin. It stirs the conscience. It stimulates the craving for God. It drives men back upon the grace of God. It is a schoolmaster to bring men to Christ.

The point here is that the unaided man cannot do the will of God. He may learn from it God's purpose and the weakness of human nature. But the only way in which we can perform the will of God is by reliance upon the grace of God.

(d) Christianity is the absolute religion, the goal of the religious thinking of the world, the religion of spirit and freedom, with untold possibilities of attainment and development. Law is essentially national in character. By that, Paul does not mean the law of God, the law which speaks in the conscience, and which he recognizes all over the world as the work of the spirit: he means the legal code of Israel. But a true religion must be for the world. It must break down national distinctions, and must be for men and women, Jews and Gentiles, slaves and free.

Two arguments he brings forward in support of this. First, the inner nature of Christianity is to be found in the reliance of men upon the living Spirit of Christ, His ability to break up fresh ground without absolute reliance upon the past. Here Paul protests against the power of the dead

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hand. We have no duty to our fathers who are dead: our duty is to our sons who are not yet born. Second, Paul draws an allegorical distinction between the two children of Abraham. One was a legalist and his power has gone: the other was the child of the spirit and his faith lives. The argument is not clear and it is certainly artificial, but the fact is clear enough. A religion of law is doomed to die a natural death. The children break away from the narrow ideals of the father. The religion of the future is the religion of the spirit. It is capable of development and adaptation. It is as fresh and pure as the morning. So much for the Gospel and the second part of the epistle.

(3) The third section of the epistle covers chapters 5 and 6. There are two points here. (a) The Galatians are urged to keep in the freedom of the spirit, and not to relapse into legalism. They must trust the guidance of the Spirit: He will not lead them astray. They must stand fast in the liberty wherewith Christ had made them free. (b) They are advised not to abuse their liberty. There are ethical implications arising out of the acceptance of the Gospel. These must be preserved.

In a brief conclusion, Paul becomes tender. He shows us his heart. He reveals the wounds made by the attack upon him. He is tired, and wants no more worry. He has branded in his body the marks of the Lord Jesus. He ends his letter on the word "brothers." They are mistaken, disloyal, but they are still brothers. The arguer, the fighter has gone, and we are left with Paul, the man and the brother.

The epistle is epoch-making. It ushers in the era of liberty. It is a powerful indictment of legalism in every shape and form: it is the proclamation of the law of Christ, the law of the liberty of the Spirit.

The Sinlessness of Jesus

BY REV. BUFORD L. NICHOLS, PH.D.

WE ARE amazed, first of all, by the *fact* of the sinlessness of a person. So accustomed are we to think of moral imperfection that we think of it as the normality in human nature. But we must remember that this imperfection was not in the race originally; it came in at a later date. The normal for humanity is represented by Adam before the Fall and by Jesus of Nazareth, the second Adam. Sin is universal but it is, nevertheless, a condition of subnormality in the race. The excellent character of Jesus can be explained only in the light of sinless perfection. Even then the explanation is very faint and feeble. Jesus in His ethical transcendence is the profoundest miracle of all the ages; beside this phenomenon all other mysteries fade into insignificance and become commonplace.

If Jesus had been a sinner He would have been conscious of sin, and comporting himself as He did, He would have been a hypocrite. But there was no consciousness of sin in His life. The sense of guilt and corruption that gnaws at the conscience of humanity Jesus knew nothing about experimentally. Remorse was a stranger to Him. His peace of mind was never disturbed by thoughts of a sinful past. He disowned repentance and never sought forgiveness in Himself, yet He taught man to flee to these for refuge from sin.

He challenged His foes to convince Him of sin, but as much as they wished to defeat Him, no one would assume the burden of proof. No charge was brought against His moral life. Pilate and the Centurion, prosecutor and executioner, were loud in their acclaim of His faultlessness. The friends of Jesus considered Him sinless. Realizing as they did the power that he had, they would have been afraid to approach Him so intimately if they had questioned His perfect goodness. But they were at ease in His presence.

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The Bible does not hesitate to picture evil where evil exists, and even the chosen men of God have their sins plainly set forth in the Scripture. Yet in the four biographies of Christ which present naturally the actual facts, there is not a single incident or expression that would cast a doubt upon the moral perfection of Jesus. No explanation or argument or affirmation is presented in behalf of His sinlessness; just the plain facts of His life and teaching are recorded.

Moreover, nineteen centuries of history attest the perfect character of Jesus. No one across the years has ever proved any moral imperfection in Him, but all the discoveries of truth relative to Him have been corroborative.

The fact that all His deeds were beneficent indicates that His character is totally good, for actions express character. The highest good but articulates the greatest character. What must be the sublimity of the character of Him who is the Redeemer of the world!

In our own consciousness we know Him to be sinless, and we do not feel compelled to seek proof for His sinlessness. Without the help of logic the soul can serenely trust His goodness, knowing that He will do all things well.

In the character of Jesus, the Ideal sinlessness, Dr. Fairbairn notes three primary qualities: originality, without a prototype in all literature; catholicity, the least local, sectional, or occasional in all history; and potency, the introducer of the great idea of conversion, and the creator of the two great factors of experience—deep consciousness of sin and desire for highest sanctity. These qualities, the last especially, predicate a character not limited or marred by sin.

If Jesus were not free from sin, He would be a fallen being and in need of redemption. But He is Redeemer in claim and work. He could not be both subject and object of redemption. If He were a sinner He could not save sinners; for (1) one cannot lift an object higher than his own plane, and (2) if evil destroys evil it defeats its own purpose. He is free from sin.

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What is the meaning of the word sinlessness as applied to Jesus? It means not only that Jesus did not commit sin, but it has the doubly positive sense of moral perfection in nature and in conduct. Nature and conduct are essentially one. For the former, one is responsible mainly to another; for the latter to himself. In view of the human ancestry and actual humanity of Jesus, is it not necessary that He share the depravity of the race? Here the question of the birth of Jesus arises. If the birth of Jesus had been like that of any other man, His human nature would have been just like that of man—frail and full of evil tendency-qualities. His birth was unique; it was a special creative act of God, a supernatural work. As God made Adam from the dust of the earth, so did He make Jesus from the body of the virgin. The Holy Spirit effected the miraculous conception. But the exclusion of Joseph from the conception does not relieve the difficulty in the birth of Christ. Sin could have been transferred through Mary. Concerning the relation of Mary to the human nature of Jesus three theories are advanced: (1) Mary was wholly passive in the conception, and nothing was communicated through her; (2) Jesus was not born of (*ek*) but through (*dia*) Mary; (3) the Dogma of the Immaculate Conception—that Mary was miraculously preserved from hereditary and actual sin. But science has shown that the attitude of the mother at the time of conception has little to do with her hereditary influence on the child. The second theory fails before the tribunal of theology in its Docetic denial of any true incarnation. The Dogma simply pushes the miracle back one generation. To be consistent the miracle would have to be pushed all the way back to Adam in the ancestry of Jesus. This would effectually necessitate a sinless environment. But aside from any theory, the fact remains that the birth of Jesus was a supernatural act of God. Jesus inherited normal humanity rather than subnormal; that is, He received human nature untainted by sin.

What shall we say as to the conduct of Jesus? We do not contend that when a boy in Nazareth He did not tease His

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sisters or scare the cat. Nor do we mean by His sinlessness the meticulous observance of the requirements in the religious order of His day, for often He opposed Judaism. We mean that He never failed in duty or transgressed the perfect law of love to God and to man, never exceeded or came short; He was holy in all thoughts and feelings. His sinlessness consisted in His moral perfection.

Sinlessness implies both the ability and the solicitation to sin—a will to choose and opportunity for evil choice. Jesus in His humanity was subject to the weaknesses of *normal* humanity. He rested and fell from fatigue, hungered and thirsted, wrestled with conflicting emotion; yet these weaknesses, though real, were purely human and not *per se* connected in any way with sin. Sinlessness is a matter of development. From innocence, with all its potentialities, Jesus grew through trial and suffering into perfection. The way to obedience lies through suffering. Temptation, therefore, was not only possible to the sinlessness, but necessary to the holiness of Jesus.

Jesus was no mere machine. He was called upon to make decisions daily. The temptations of Jesus were based upon the ability of Jesus to sin, otherwise they would have been but stage play. There was no appeal in temptation to a subjective weakness in Jesus; but the appeal was objective and idealistic, though none the less real. The loftiness of the ideals and objectives of Jesus made the temptations keen and powerful. The fact that He did not yield made the fight severer than if He, as we often do, had sold out to evil. It was a struggle, as Fairbairn says, "in favor of the more ethical as against the more expedient." And, too, it was evil offered in disguise of good. Sin is perversion of the good, and the vilest sin is the perversion of the greatest good. Jesus was tempted to misuse the good and wholesome.

Sinlessness denotes both perfection and dependence. The subject is under law or authority, and He completely obeys. Thus the power is in another and is imparted by virtue of relationship. While through tests of faith and solicitations to evil there results subjective moral development, it is by

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means of life-flowing relationships to God that God-likeness is attained.

Anselm observed that Jesus could have sinned if He had willed, but He could not will so to do. But this theory is circular and not explanatory; it allows no tenable position between a totally dependent being and a determined being; and it ascribes to Jesus a sort of will without freedom of choice.

Abelard's theory of the sinlessness of Jesus as a product of His union with God strikes the truth. In so far as He was permanently united with God, sin was out of His nature and will and possibility. He was one with the Father, and thus He was "made perfect."

The bonds of communion in this union of God and Christ were the Holy Spirit, the Word, and prayer. By the Spirit He was conceived in the Virgin, and He was given the Spirit without measure. The Spirit was to Jesus a power of wisdom and direction. Constant use was made of the Word of God by Jesus. He used Scripture as a defense weapon against the devil, and sharper than a two-edged sword, it prevented the devil from disrupting or marring divine fellowship and union. Prayer was a constant recourse of Jesus. Before great crises He prayed. Surely prayer was a necessary factor in the union of God and Christ, which union assured the sinlessness of Jesus.

The thought of Christ as sinless affects our conception of His history and person. (1) It suits the historical person: Son of Man and Son of God. (2) It shows how His humanity can be both real and ideal. (3) It does not take Him out of humanity; it puts Him at the head of the race. (4) Moral perfection realizes rather than disturbs the balance of man's powers.

Social Rights and Baptist History

II

BY THE EDITOR

PROFESSOR LUIGI LUZZATI, of the University of Rome, in announcing the proposed publication of an anthology of authors who have advocated religious liberty, says: "In it will appear the great spirits who in all ages have defended the freedom of the soul. In it will shine resplendently the two volumes of tracts on liberty of conscience, that were written by early English Baptists."

Those English Baptists of the seventeenth century demanded not toleration but liberty. Weingarten says of them: "It was these saints who from the direct life of faith and the fundamental thoughts of Christian freedom were the first to develop the idea of genuine human rights."

One of the foremost advocates of human rights was John Locke, whose four letters on the subject are a storehouse of argument against any form of tyranny. He says, "Liberty of conscience is every man's national right. . . . Why should I be beaten because, perhaps, I have not been . . . in the right fashion? . . . At the judgment day God will not ask: Have you followed Luther or Calvin but: Have you followed the truth? Liberty is essential to man! The State is to preserve life and health, the liberty and property and quiet of the people—that's all!" John Locke it was who also said: "The Baptists were from the first the friends and advocates of absolute liberty, just and true liberty, equal and impartial liberty."

This spirit the Baptists of England and Scotland and Wales have incarnated and inculcated without cessation for two hundred and fifty years. They have given few great public leaders to great social movements; but their attitude has been uncompromising and their service unremitting. They were always the staunch friends of the laboring people and joined heartily with them in their efforts to obtain better living conditions.

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It is said that the Baptists of England to a man stood loyally with Clarkson and Wilberforce in their successful efforts to abolish the slave trade in British possessions. It was due chiefly to the personal labors of two Baptists, Knibb and Burchell, that the slaves of Jamaica were set free; and to Knibb, not to Wilberforce, was due the mighty agitation which eventuated in the passage by the British Parliament of the Bill proclaiming the abolition of slavery throughout the British Empire.

Baptists also stood solidly behind the County Jails Bill, passed by Parliament in 1789, and the Bill to reform the methods of transportation of prisoners — both of these an outgrowth of John Howard's work for prisoners. It is interesting in this connection to notice that Howard himself was for many years following 1756 a member of Rev. Samuel Stennett's congregation in London, and that in a letter to his pastor, written from Smyrna, he speaks of the "remarkable effect" produced upon his own life and opinions by his constant attendance upon the preaching of that good Baptist minister.

The English Baptists fought against slavery at home as well as abroad. They stood as a unit in supporting the epoch-making factory legislation. The official reports which disclosed the awful horrors of the traffic in children's blood through all the factory districts aroused those liberty-loving people, and they marched in step with the Reformers against the Tory statesmen and the capitalists until the day was won. To the Baptist, the half-starved, tyrant-driven child in a factory, working sixteen hours a day and without any of the joys of childhood, was an immortal soul, for whom Jesus died, and infinitely worth saving — body and soul.

From the beginning the sympathies of English Baptists were with the Trades Unionists and they are today. They worked ardently for the passage of the Reform Bill of 1832, and for the Repeal of the Corn Laws. More than this! When the Anglican Church and all the other nonconformist bodies turned against the Chartists, with their demand for

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such reforms as universal suffrage, vote by ballot and abolition of property qualifications for membership in the House of Commons, many Baptist leaders such as Cooper, O'Neil and Vince, espoused their cause, urged their claims and sent delegates to their Convention. The hero of Disraeli's book on the Chartist movement was a Baptist; and in Charles Kingsley's *Yeast*, dealing with movements for social and political reform, Baptist preachers and no others are the leaders.

It is easy for us to forget what happened in the faraway days before the beginning of the World War; but we should keep in mind the important fact that during the five or six years preceding 1914 more acts of social legislation, safeguarding the rights of the poorer classes, were passed by Parliament than had previously been carried through in a full generation. This legislation was accomplished as a result of the courageous energy and sympathetic leadership of the man who was to become during war days one of the greatest human figures in the world's life, the Welsh Baptist, David Lloyd George. In his crusade he had the unqualified support of the great mass of British Baptists, as had Dr. John Clifford, the Baptist preacher and representative Nonconformist of the nineteenth century, in his attitude of "passive resistance" against the social iniquities of the unjust Education Bill.

Dr. Ernst Troeltsch, in his book, *The Significance of Protestantism in the Development of the Modern World*, says that "The father of human rights appeared not in a Protestant state church, but in a sect hated by it, and driven to the New World. Liberty was first of all a purely religious idea. With its religious force it prepared the way for modern freedom. This was the work, not of Protestants, but of Anabaptists, who thus received a belated satisfaction for their measureless sufferings."

In such words is Roger Williams acclaimed as the father of our modern conception of human rights. It was Rev. John Clarke, the first pastor of the First Baptist Church, Newport; and Roger Williams, the first pastor of the First

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Baptist Church, Providence, who secured from Charles II the Charter of Rhode Island, "the broadest charter of human liberties ever issued under a royal seal." They thus not only obtained a civil and religious franchise, but also inaugurated a social experiment of far-reaching importance. Even before this time Williams had distinguished himself in humane endeavor by his appeals for social justice in behalf of the Indians.

Among the American colonies the question of social rights was seldom crucial, except insofar as it was involved in the conflict for religious liberty. At a later time, and after the establishment of the Republic, the prevalence of democratic ideas removed the contest for social freedom from the arena of religious controversy. There were occasions, however, when groups of Baptists gave utterance to their opinions in no uncertain tones. Here, as elsewhere in their history, their voice was prophetic. For instance, no body of people was more strongly opposed to the institution of slavery. Their convictions were formulated at various times, notably in the powerful protest drawn up by John Leland in 1789. In this document, widely circulated, all Baptist people were urged to make use of every legal measure possible in order to "extirpate this horrid evil from the land."

American Baptists have never stood as a unit in the struggle of the masses against the classes for the simple reason that there has been no such struggle, and no acute differentiation of the two orders, as in Europe. In discussion and legislation with reference to specific social abuses Baptists have usually been merged with the other Protestant bodies. Nevertheless, on account of their adherence to their historic position of soul-liberty they have favored with practical unanimity those movements which sought to promote the rights and progress of men in social relations.

In the settlement of new parts of the country some of the pioneer preachers and missionaries had a formative influence in the development of social life. Thus the work of Dr. John M. Peck in Illinois and Missouri, on behalf of academic and common school education, and of the colon-

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ization, temperance and abolition movements, was noteworthy; while his published writings and personal labors brought thousands of desirable immigrants from the Eastern and Middle States into the New West. The story of social effort throughout the length and breadth of our vast country during the past hundred years would be largely a narrative of independent or single-group enterprises, of innumerable local campaigns. It could never be written in its entirety.

It is a matter of satisfaction to observe that among the foremost writers on matters of social reform and the relation of social questions to religious faith our Baptist teachers and leaders are especially prominent.

Dr. J. S. Dennis, in his *Christian Missions and Social Progress*, insists that the triumphs of the Gospel in righting social wrongs and inaugurating far-spreading social reforms have been due to the constant emphasis on religious liberty as the basic principle in its spiritual and ethical code. Indeed, the struggles for religious liberty prepared the way for the entire modern missionary enterprise. Without them it would not have been possible. This liberty has been so extended, through the influence of western nations, that the whole world is now open to evangelizing and socializing agencies.

Dr. Dennis further shows clearly how the true foundation stones of social progress in mission lands were the principle and practice of religious liberty and the presence of the Word of God in the language of the native. For both these the Baptists have been largely responsible. First in regard to liberty. They fought their battle, as we have seen, in many lands. The Schaffhausen Confession of Faith, issued in 1527, was a Baptist Bill of Rights; so was the Confession of Dutch Baptists in 1611; so was that of the English Baptists in 1643, proclaiming that God alone is the Lord of the conscience. The principles immortalized in those and many similar documents have been carried to the nations in the regions beyond.

In regard to the Word of God, the Bible was first trans-

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lated into thirty-eight of the languages and dialects of India by Baptists; first into Chinese by Marshman, two years before Morrison's translation appeared; first into the vernacular of Japan, into the Visayan dialect of the Philippines, and into various African tongues by the Baptists. So that eight hundred million people, half of the population of the globe, have been provided with the Scriptures in their own languages through the pioneer efforts of Baptists, who were "first in the field" with the Word of Truth translated and ready for use.

Any attempt to describe in adequate fashion the work of Baptist missionaries, the world over, on behalf of social rights and a higher standard of living would prolong this article to the length of a bulky volume. Every mission station is an active social center. Only a few outstanding instances can be mentioned at this time. The achievements of "the Serampore trio" were here, as in all directions, productive. The horrible custom of "suttee," the burning alive of the widow of a dead Hindu, had been in vogue for ages. On an average two women were thus sacrificed every day in Bengal. This outrageous evil was abolished in 1829 as the direct result, and solely as the result, of the agitation which was organized and carried forward by William Carey. He and Marshman prosecuted various other large schemes of ethical and educational reform, including the establishment of the first leper hospital and the founding of the first Christian college in all of the Orient.

Modern reform movements in China, which in spite of disturbances and revolutions are bringing that great country most surely toward light and power, owe more to Dr. Timothy Richard, the English Baptist missionary, scholar and statesman, than to any other single agency. That man, with his quiet but immense influence, was the personal friend and counsellor of Li-Hung-Chang, and afterwards of both Chang-Chi-Tung and Yuan-Shi-Kai. He was given the mandarin button of the first rank, the only missionary of any denomination ever to be so honored. Dr. Richard's treatise on "Religious Liberty," prepared at the request of

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Li-Hung-Chang, was circulated amongst all the viceroys, governors and other officials. Kang-Yu-Wei, perhaps the greatest of the earlier reformers who awakened China from its sleep of ages, said: "I owe my conversion to reform and my knowledge of reform, to two missionaries, Dr. Allen, of the Southern Methodist Episcopal Society, and Dr. Richard, of the English Baptist Society."

The call of the Far East rang in the ears of John E. Clough. He went out to "the most forlorn and desolate mission of the American Baptists" and labored there for more than thirty years. In time, through his faithful tillage, "the wilderness rejoiced and blossomed as the rose." Not only were many thousands of people converted, but Dr. Clough also led several hundred thousand pariahs of the Telegu land in a movement toward adequate recognition in the social order. He took an important part in the reconstruction of modern India on the basis of methods indicated by the development of progressive western nations. He himself testifies that he sought simply to work out the principles of primitive Christianity; the same story that is told by Baptist leaders down through the centuries. He opened the Book; he unveiled the Christ-life; he led men back to the simple and democratic faith of the first disciples. Around the personality of Jesus, as a living reality, the people gathered in multitudes. Dr. Clough also emphasizes the fact that early in his career he definitely recognized the importance of "the social group." He left men in it, and Christianized the group. His was a life aflame with the Spirit of Jesus, and he was an expert on social organization.

Our fathers have bequeathed to us a sacred trust. We are stewards of the rights of the people. Shall we be faithful to that trust? Or shall we shift to other shoulders the burdens and the privileges of our elect stewardship?

Comes now to search our manhood
Through all the future years,
Keen, edged with dear-bought wisdom,
The judgment of our peers!

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Here in America the future of our political democracy depends upon the character of our social democracy, and this is now being moulded. The type and quality of our social democracy depend upon the attitude and influence of the Christian Church with reference to it.

Our civilization has reached a decisive point in its development. There is in our country a powerful radical propaganda, and as powerful a reactionary propaganda. The forces of privilege are seeking to entrench themselves more strongly than ever before. On the other hand, there are wild social theories with which the armies of the proletariat are being inoculated. At this moment our entire social life is in a strange plastic state.

There are vast social wrongs which must be righted if our boasted political democracy is to be purified and stabilized. There are also iniquitous social doctrines that are beginning to poison the vitals of our nation's life. They must be met and overmatched by the infusion of health-giving principles. The immeasurable spiritual resources of our Baptist churches should, in this serious hour, be directed with irresistible might against the materialism, the mammonism and the anarchism which threaten the fundamental rights of the people in our present industrial and social order.

We should bring all our moral energies and all our fighting forces to the firing line. We should exercise vitality, virility, alacrity and power. There is a chance for new and splendid conquests if we be true to our colors, if we be true to our historic Baptist faith, if we be true to the spirit of our fathers and to our fathers' God.

Reviews of Recent Books

BY THE EDITOR

THE PRIVATE JOURNAL OF HENRI FREDERICK AMIEL. Translated by Van Wyck Brooks and Charles Van Wyck Brooks. New York: The Macmillan Co. \$3.50.

Amiel's Journal has become a classic, and it will outlive the greater part of that enormous aggregation of books which testify to the world's modern literary productiveness. Amiel was a poet, a philosopher and a prophet. Reserved and retiring, a man of thought rather than a valiant doer of deeds, he possessed a mind of singular clarity, a discernment of values and their relationship unique in its fine incisiveness, and a skill in the expression of his judgments and appreciations that has seldom been equalled amongst literary artists. His sixty years of life were uneventful, so far as outward circumstances go; yet in his intimate reflections upon men and books, and as well upon the inner workings of the human soul, he accumulated and has set forth in his Journal, a treasure of intellectual and spiritual wealth that men of the forum as well as men of the cave will draw upon for inspiration through long years to come.

At his death he left to posterity the manuscript of his Journal, consisting of fourteen thousand pages in one hundred and seventy-three quarto notebooks. With characteristic humility he wrote that, if five hundred of these pages should be preserved it "would be a good deal, enough, perhaps." The first edition, containing "Fragments of an Intimate Journal," appeared in 1883 and 1884, just after the author's death. Other editions have followed and have been translated into many languages. The present volume is a revised and enlarged edition, conforming to the original text and containing twice the amount of material that was published in the first edition. Dr. Bernard Bouvier, the Editor, contributes the scholarly introduction to the translation; and the translation itself is so perfectly achieved that the veritable spirit of the author seems to live and breathe in every sentence.

The literature that consists of private diaries and journals is not extensive. Most people do not keep journals; certainly few keep them over lengthy periods. Unfortunately, this is true also of celebrated writers, whose productions might be of great value were they to give time and care to such a discipline. In too many cases the men and women who write diaries are likely to be introverts, eccentrics or egoists, whose productions may be curious or weird but hardly instructive.

Amiel's Journal, as here presented, is undoubtedly the greatest, as it is the most famous work of its kind that has ever been written. It sees farther, soars higher and probes deeper, than any similar production. It is essentially a book for the thinker rather than for the dreamer or the man of action; although it is by no means lacking in dream-values, and most certainly appeals also to the fervors and passions that arouse the energies. As we read we meet the serious thinker, now and then the quietest, often the mystic, always the diligent searcher after truth, never the mere introvert or the mere subjectivist. Nevertheless, it would be a mistake to overlook certain other qualities quite different from these that distinguish the views and judgments of the author, the well-proportioned appraisals, the acute criticisms, and the occasional cynicisms. Above all else Amiel evinces that subtle genius which provokes the hearer or the reader to think for himself, to observe, to meditate, to reflect.

The writer of these words has had Amiel's Journal in his library, and almost at his elbow, for more than twenty years; and he can testify to its exceeding great worth as a never-failing source of mental stimulus. True, there are many plaintive notes, and frequently one is disturbed by reactions of sadness and even of depression as he reads; but these usually serve, in the issue, as a foil for balanced judgments. All in all communion with the sensitive soul of the author "helps the pilgrim to recover the track of his thoughts, his tears and his joys," and liberates him in a remarkable degree from the anxieties of his outer life and the inhibitions of his inner self. Would that there were many more such books.

EXTRA-SENSORY PERCEPTION. By J. B. Rhine, Ph.D. Boston: Bruce Humphrey, Inc. \$2.50.

Here is the book for whose appearance thousands of people have long been waiting. It is a study of the phenomena of psychical research by a trained psychologist, who

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bases his discussions and conclusions upon the most careful experimentation, and extended laboratory tests of individual subjects. Clairvoyance and telepathy have been a mystery to many, the delight of imaginative souls and a refuge for the superstitious. They have excited the derision of "matter-of-fact" individuals and they have provoked the wrath of scientific minds. More or less thorough tests of their worthfulness or worthlessness have been made from time to time; but no such exhaustive study as that of Dr. Rhine has hitherto been undertaken. He applies exact scientific method, without prejudice or bias of any sort, and reaches his conclusions through careful and searching analysis of the results obtained through his experiments, conducted over a period of three years, under the critical observation of the teaching staff of the psychological department of a great university, and by the use of a diversity of working methods carried forward under the most exacting conditions. Further than this, biological and physiological considerations and conditions have been taken into account; and the possibility of hasty judgments entirely eliminated.

Naturally, the results of this investigation are cautiously expressed; but, nevertheless, they are surprising and in some respects almost startling. When we consider the source from which they come, Dr. Rhine asserts that "it is independently established, on the basis of this work alone, that Extra-Sensory Perception is an actual and demonstrable occurrence; that it is demonstrated to occur under pure clairvoyance conditions, with not only the sensory and rational functions, but telepathic ability as well, excluded by the conditions; and that it is also demonstrated to occur equally well under pure telepathy conditions, with clairvoyance as well as sensory and rational cognition excluded. Other conditions are no less arresting in their character.

It would seem to be a foolish and very stupid blunder for any student of religion, or of the phenomena of the religious life, to forego the careful and thorough reading of this important volume; for the fact of its vital connection with the whole area of religious thought and teaching is unquestionable.

THE TESTIMONY OF THE SOUL. By Rufus M. Jones, D.D., LL.D. New York: The Macmillan Co. \$2.00.

The noble and awakening volumes that Dr. Jones has given to the world in recent years are all fascinating, because of their clear thought and limpid style of writing, and they are all permeated by the spirit of mystical insight and devotion. But they contain also inherent elements of strength which are more permanent and penetrating in their influence than any temporary fascination or any brooding mysticism. It is the pure and lofty mysticism of saintly and heroic souls that the author reveals.

As in his *Preface to Christian Faith in a New Age*, this gifted author faces here with quiet confidence and assured faith the conflicting conditions and serious signs of that "tremendous crisis" which characterizes the relations of Christianity with the social order at the present hour. He begins by challenging certain statements of C. C. Morrison, the editor of the *Christian Century*, in a sermon preached at the University of Chicago, in which the latter asserted that Christianity is now shifting its centre of gravity from the inner life to the social community; and "away from the primacy of the inner life as the field of a valid and creative religion over to the primacy of a social vision, out of which a real inner life may spring."

Dr. Jones shows clearly the inadequacy and poverty of such a point of view, affirming rather that increased emphasis upon the redemption of society as the true organ of the Kingdom of God will be only one feature of a newly-created religious faith which shall fit the world-order of the new time. Dr. Morrison's narrow conception, that the beliefs of the past, viewing religious transactions as taking place in the inner life between God and man, were "transactions in an ethical vacuum," is met by Dr. Jones with direct denial, and the reasonable and truthful statement that "religion and ethics have always developed together in the closest intimacy of interaction," and that there never has been any genuine religion of the inner life which operated "in an ethical vacuum," except possibly in the primitive stages of religion and ethics. He further urges that there can be no significant ethics without the earlier vision of a life that ought to be. It is the inner assurance that eternal forces are allied with us for the cause that is good that makes our ethical and social relations worth while. Religion furnishes to ethics its richest and most adequate goal of life.

Proceeding from his rather withering rebuff of Dr. Morrison's crude assertions, and all the more withering because of its courteous phrasing, the author describes vital inward religion as an actual personal contact with the central eternal Stream of Life. Therein are found its creative springs. We have kinship with an Over-world of a higher order. We are religious when we realize the possibility of fellowship with a Higher Nature and of inheritance in an eternal Order which may become our fatherland and home.

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In subsequent chapters, Dr. Jones sets forth the supreme value of the human soul, and the significance of its inner force. It is not merely a social unit, but a possession of infinite worth and preciousness, capable of reflecting the very glory of the eternal God Himself. If by faith the corelationship of the soul, with its infinite possibilities, and the infinite God, with His unfailing riches of love, can be fully realized, there will be awakened an irresistible passion to carry Christianity into the fabric and tissue of the social life of humanity. Thus, and thus only will the world be redeemed. So, after all, what is most greatly needed in the minds of the sordid conditions and depressing tendencies of to-day, is a revival of that sense of God which establishes the interaction between the finite and the Infinite, which quickens aspiration and energizes love; in other words, a renewal of that sacred mysticism which expresses inner converse and communion with the Eternal truth and life. We need to rediscover God and receive the revelations of His grace, in order that we can "conquer and dispel the darkness."

FAIREST OF ALL, AND OTHER SERMONS. By Herbert Lockyer. Grand Rapids: Wm. B. Eerdmans Publishing Co. \$1.00.

Our American churches have in recent years come to know and admire the English evangelist and preacher, some of whose sermons appear in this volume. Mr. Lockyer makes Jesus Christ, as Redeemer and Lord, the central figure in these soul-searching messages. Christ's reverence, His sympathy and His preëminence in every sphere of life, are presented in words of adoring worship. His intimate fellowship with the Holy Spirit, His summons to battle against evil, His betrayal and its modern meaning, His atoning sacrifice and His Eternal Lordship are graphically portrayed. This book flames with the zeal of a crusader, seeking to set in clear relief, for man's welfare and salvation, the lineaments of the all-compassionate Son of God, the One who died and lives forevermore. They are such messages of stimulating vigor as will bring new strength and comfort to the doubting soul, and the joy of rescue to the storm-crushed wayfarer.

THE MAN WHO SAID HE WOULD, AND OTHER SERMONS. By William Edward Biederwolf, D.D. Grand Rapids: Wm. B. Eerdmans Publishing Co. \$1.00.

Here are virile and timely words for souls that are discouraged because of the present-day tendencies within the areas of our social and religious life. Dr. Biederwolf is a well-known evangelist who has accomplished large results in bringing enlightenment to darkened spirits and salvation to the souls of the lost and wandering. He would probably allow no compromise with "modernism," yet his messages are thoroughly modern in the better sense of that term. Also he is ready to see the element of truth that may inhere in false philosophies. For instance, he quotes that arch-heretic, George D. Herron, and endorses the statement of the latter that "the priests who accompanied the pirate ships of the eighteenth century to say mass and pray for the souls of the dead pirates for a share of the spoil, were not one whit more guilty of human blood, according to the light of their teaching, than Protestant leaders who flatter the ghastly philanthropy of men who have heaped their colossal fortunes upon the bodies of their brothers." He sees as clearly as did Dr. Herron the hypocrisy and crime involved in the utterances of preachers who praise and fawn upon the heads of great corporations who "build huge hospitals to win the plaudits of the groundlings, and then turn and strangle the poor." Nevertheless, though he discusses the good that may lie in the brave words of radical prophets, he is himself an unfettered preacher of the righteousness of God and the everlasting mercy and love of our Lord Jesus Christ. The book is crowded with stimulating thoughts, as well as suggestions for preachers by the dozen.

FROM THE UPPER ROOM TO THE EMPTY TOMB. By William Evans, Ph.D., D.D. Grand Rapids: Wm. B. Eerdmans Publishing Co. \$2.00.

Dr. Evans wrought a good work during his life, lifting multitudes into the light and glory of Jesus Christ; and being dead he yet speaketh. These tender and beautiful meditations on the last days of our Lord upon earth form a fitting conclusion and crown to the literary labors of one who was a great preacher, writer and teacher. The heart of the book lies in the fact that the last week in the holy life was a natural climax to all the experiences of the Master's life; for, all through the months and

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years of His public ministry, He "had Calvary before Him." He Himself recognized always "the inevitability of the Cross." So, in these pages, we follow Him step by step, in a sacred itinerary, to the Cross and the tomb and the resurrection, and through the "forty days" to the ascension. More than one-half of the entire volume is devoted to a study of the scenes in Gethsemane and at Calvary. There prevails throughout the spirit of reverence and the pervading atmosphere of faith and prayer; while the author's unusual powers of analysis and spiritual insight add instructive and inspirational values.

NEW TESTAMENT BIOGRAPHIES. By Hight C. Moore, D.D., Litt.D. Nashville Press. 75 cents.

This excellent and brief summary of the New Testament events, from Bethlehem to Olivet, and from Pentecost to Patmos, is intended as a guide in the Teachers' Course for Sunday School Workers, and as a text and reference book for use in college classes and in popular training classes. In spite of its title it is historical and interpretative rather than biographical, and furnishes a competent conspectus of New Testament events.

BE OF GOOD CHEER: SERMONS OF CHEER. By Rev. Herbert W. Bieber, D.D. Grand Rapids: Wm. B. Eerdmans Publishing Co.

The Gospel of Jesus Christ is radiant with the spirit of cheerfulness. Dr. Bieber expounds this great fact, too often neglected by the churches of to-day, in a series of sermons, to which the keynote may be said to be "the optimism of Jesus." We admire the author's crisp, direct and succinct style. He says exactly the right things, and says them in short sentences that please the ear and hold the attention. It is a fine art to be able to compress a thought or a truth into a single terse and telling phrase; and Dr. Bieber understands this art.

EUROPE AND THE GOSPEL. By Everett Gill, D.D., Th.D., Foreign Mission Board, Southern Baptist Convention.

The author has been for many years the European representative of the Foreign Mission Board of the Southern Convention. He speaks with knowledge and authority in this volume concerning the ventures and adventures, the difficulties and triumphs that have attended the development of Christian undertakings, and especially Baptist movements, in Italy, Spain, Eurasia, Rumania, Hungary and Jugoslavia. The responsibility for helping the Baptist groups in most of these countries was assigned to the Southern Board by the epochal Baptist Conference which met in London in 1920. The entire story as related here is of thrilling interest. Dr. Gill wisely resists the temptation to enter into a discussion of political conditions and refers only incidentally to the vast social changes that are taking place. He is primarily concerned with the utilization of evangelistic agencies and the spread of the Gospel. The brief biographies, illuminating illustrations, and interesting statements of fact in connection with the progress of the work makes up a book that should be highly prized by lovers of Gospel truth and friends of evangelical and missionary enterprises in Europe's ancient seats of power.

THE RETURN TO RELIGION. By Henry C. Link, Ph.D. New York: The Macmillan Co. \$1.75.

The author is Director of the Psychological Service Center in New York City. In the first two chapters of this book he describes the process by which he came back, in mature life, to some at least of the religious beliefs of his childhood. When he finished his college and graduate education he was a "complete and powerfully fortified agnostic." For the ensuing twenty years, during which he "scorned the petty practices of the Church," and was convinced that religion was simply the refuge of weak souls, he remained a disbeliever. Gradually, however, and largely through the psychological tests which he conducted, he found that the individuals who were religious had significantly better personalities than those who were not. Further, he discovered that the results of the thousands of tests made under his supervision, together with the comprehensive personal history of each individual case, were entirely consonant with, and formed an interesting and favorable commentary upon "certain fundamental religious beliefs." So he "came back," but the rediscovery of religious

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values does not seem to have established a very definite Christian faith; for his statement of his present beliefs is rather inchoate, and assuredly could not be called conservative or "orthodox." However, we may congratulate him on having "returned" to something much better than agnosticism.

The remaining chapters of the book are devoted to a study of such variant matters as church-going, card-playing, business, books, love and marriage, and social planning, in all of which diversions and disciplines the author draws upon his extensive psychological tests and experimentations for judicious suggestions and common-sense counsel. His treatment of the "Vice of Education" contains a deal of good and wholesome advice to pedagogues and people in general.

THE PLAN OF SALVATION. By Benjamin B. Warfield. Grand Rapids: Wm. B. Eerdmans Publishing Co. \$1.00.

There is something very sturdy and very splendid about all of the writings of the late Dr. Warfield. One is impressed by the penetrating force of his clear-cut convictions. He might entitle the present volume a Defence of Calvinism, as over against Pelagianism, Sacerdotalism and all forms of Universalism. However, though Dr. Warfield was a Calvinist, he was not a Super-Calvinist. He emphasized here the particularity of Calvinism; its particularity in the essential processes of salvation. This particularity is indicated in the fact that Calvinism insists that the saving operations of God are directed in every case immediately to the individuals who are saved. God does not deal generically with mankind, but particularly with the individuals who are actually saved. Thus only can either the supernaturalism of salvation which is the mark of Christianity and which ascribes all salvation to God, or the immediacy of the operations of saving grace, which is the work of evangelicalism and which ascribes salvation to the direct working of God upon the human soul, come to its rights and have justice accorded it.

Nevertheless, the redemption of Christ must be looked at, not merely in its relations with the individual, but also in its social, or better, its cosmical relations. Now, according to the author, Calvinism has quite as important a mission in preserving this universalism of the Gospel as in preserving the particularism of grace. It fulfils this mission. The sovereignty of God lays the sole foundation for a living assurance of the salvation of the world. The glorious vision of a saved world has its only warrant in the high principles that it is God alone who saves, and that in His own good time He will bring the world to the feet of Jesus Christ. This is Calvinism with a heavenly smile upon its stern countenance.

REASON AND REVELATION. By Edward McCurdy, D.D. The Wm. B. Eerdmans Publishing Company. Grand Rapids. \$3.00.

This is an argument for the truth of revealed religion based on the evidences of science and philosophy. The author is a member of the American Association for the Advancement of Science, The American Museum of Natural History and the Victoria Institute of Great Britain. He holds the chair of Philosophy in the University of Mississippi. The book gives evidence of wide reading and deep study.

The work is divided into two parts. Part One deals with Christianity and the Cosmic Development. The theory of Evolution is given large place in the discussion; but it is not the Darwinian Evolution. It is rather a systematic Development of Nature and is compatible with the original Creation and subsequent creations of God. A comprehensive Purpose is evident in the whole process, and God is the Purposer.

The second part of the book, a logical development of the first part, deals with the Incarnation of the Son of God from the scientific viewpoint. The author shows that it was necessary for the Christ to come down from above and become the Head of a spiritual humanity in order to lift man up out of the material realm. The God-Man has revealed the goal of human development. The argument is profound and interesting, and the approach is distinctly scientific.

THE FAITH AND ITS FURTHERANCE. By E. Y. Mullins. H. W. Tribble and W. O. Carver. Nashville: The Broadman Press. 75 cents.

The First Part, or The Baptist Faith, was written by the late Dr. Mullins and Dr. Tribble; the Second Part, on The Furtherance of the Gospel, by Dr. Carver. The names of the authors are a sufficient guarantee of the vital and substantial character of the contents. The First Part considers the Kingdom of God, the various tests of

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Denominationalism, and the function of the latter in its efforts to meet the demands of the day in the building of the Kingdom. In this process certain important axioms, theological, religious, ecclesiastical, moral, religio-civic and social are stated and analyzed, and their application in connection with the general organization of forces for religious purposes and especially in relation to Baptist polity and organization, is presented. Baptist polity derives directly from the New Testament; its organization is only for good ends; and it furnishes the true spiritual interpretation of Christianity. It is therefore best fitted for Kingdom-building. The Second Part is devoted chiefly to practical issues, and discusses such topics as Race, the Needs of Humanity, and Missions; particularly in their relations with the changing conditions of the present age: "Christianity entered the century in the midst of unprecedented opportunity."

We can conceive of no more admirable volume than this, for use in Bible classes, men's and women's missionary organizations and young people's societies. The authors write in a style that is crystal clear; and the strong Baptist emphasis, nowhere narrow or sectarian, is greatly needed in the work, and for the welfare, of our American churches.

A PORTRAIT OF PETER. By J. Alexander Findlay. New York: The Abingdon Press. \$1.25.

For most people Thomas represents the critical, inquiring and somewhat skeptical type of mind; John is the meditative and saintly type, Paul the wide-ranging, cosmopolitan, while Peter is distinctly the everyday man, blundering, aspiring, practical yet impulsive and in all ways thoroughly human. He is nearer to us than any of the others; we love him because he lives with us and we are constantly conscious of his weakness and his strength within ourselves.

Mr. Findlay makes Peter even more human to us, more interesting and familiar and beloved, than he has been before. His interpretations of Peter—his thoughts, his impulses, his retreats, his experience of revelations and dynamic purposes, are realistic and impressive. The chapter on "Did Peter deny his Lord," is particularly valuable to the student of the fisherman-apostle's life. The author expresses much that is suggestive when he says: "We often dwell upon the passion of our Lord: we do not often think of the passion of his friends." They suffered tortures in His death; perhaps Peter most of all.

This is a book to be read in a receptive and meditative mood, and in a spirit of devotion.

THE NEW COLLEGE GRAMMAR. By Mason Long, M.A. New York: The Ronald Press Co. \$3.00.

This is not simply "another English grammar"; it is an illuminating and practical guide to correct English usage. It explains, in language that is itself an excellent illustration of the principles and practice enunciated, the grammatical structure of our English speech, as a necessary step toward the clear comprehension of the customs and standards which all English-speaking peoples have adopted in their use of the mother-tongue. Usage implies rules of some sort, and the author here indicates the relationship of these usages and the rules that govern them. We are constantly utilizing the forms of speech for intercourse with our friends and neighbors, for public discourse, and for the expression of our thoughts and feelings. It is therefore a matter of utmost moment that we should learn to speak in the right way, that we should use the proper and most effective words, and that we should broaden our influence over others and intensify the dignity and outreach of our own personality, by the natural and immediate choice of the word or phrase most admirably and accurately suited to the need of the moment. This cannot be done without careful study of the principles involved in the selection of the most fitting terms, and of the laws which are the regulative factors in such selection. Students, teachers and preachers, to say nothing of publicists and politicians, should have this book very near to their elbow, and should hold it as a *vade mecum*, as they seek to perfect themselves in the language that is used by the entire English-speaking world as the medium by which to express its thoughts. It is not only a valuable but an invaluable work.

PUBLIC SPEAKING. By Donald Hayworth, Ph.D. New York: The Ronald Press Co.

It seems to us sometimes that everybody is talking in these days. In spite of the doleful diatribes of the critics the pulpit still has a marvelous chance to influence men's

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minds and hearts through the medium of public exhortation and appeal. From pulpit to platform and hustings; and by the use of the radio and the loud speaker, hundreds and thousands of men and women are speaking to hundreds of thousands and millions of people every day and at almost every hour of the day. This is preëminently the age of public speaking. At dinners, receptions, clubs, conventions, camps, board meetings, social functions, and in all other sorts of group gatherings, the souls of men are pouring forth their wisdom and their ignorance in vocal fashion. Truly this is the time to speak; and it is the time to speak forcefully, intelligently and convincingly.

Dr. Hayworth, in the present volume, deals with both principles and practice. He leaves nothing to be desired in his masterly orientation of the entire subject of public speaking. The preliminary organization of the speech, the choice of language, the use of the body and of the voice, and management of gesture and pronunciation, are amongst the important matters to which judicious attention is given. Such subjects as the principles involved in the delivery of a speech and such questions as that of parliamentary procedure are thoroughly discussed. The author makes use of approved psychological teachings and disciplines, as aids in securing personal control and in analyzing personal and audience motivation, and wisely employing in this connection the methods of any school of psychology that may serve best the purpose in hand. No public speaker, and certainly no ambitious theological student, should fail to read and ponder this admirable guide to power in public discourse.

THE CHRISTIAN FAITH IN THE MODERN WORLD. By J. Gresham Machen, D.D., Litt.D. New York: The Macmillan Co. \$2.00.

Dr. Machen has for some years been the outstanding Fundamentalist in America. He is a scholar of the first rank, and a man who always speaks and writes with a force and directness that is fairly dynamic. In the present volume he fully realizes the "tremendous emergency" of the times, and his remedy for the ills that everywhere menace us and assail our faith, lies in a new attention to God and the unseen world, and, more definitely, in a rediscovery of the Word of the Eternal God, the "old Book" that we call the Bible. God speaks through His revelations in Nature, but he speaks also through His supernatural revelation of Himself in Holy Writ. This is the complete, symmetrical and needed revelation. So the author considers the character of this inspired Book and sets forth its teaching concerning the Triune God; the Deity of Christ, with all that that implies; and the Personality of the Holy Spirit. It is an invigorating message, couched in simple and understandable terms.

We have nowhere seen a book that presents so convincingly and so persuasively as does this notable volume, the necessity for thoughtful and open-minded attention to the everlasting certainties revealed in the Word of God, as the greatest and most urgent need for the world, cast now into a veritable slough of despondency. Its very simplicity, and its air of reality, should make it a "best seller."

OUT OF THIRTY-FIVE YEARS. By Samuel Trexler. New York: G. P. Putnam's Sons. \$2.00.

A devoted leader in Christian enterprise, a successful pastor for many years, a counsellor of university students and a chaplain at the front during the World War, Dr. Trexler has had a rich and varied experience; and no man is better fitted to speak as he here speaks to us in autobiographic fashion concerning the gospel ministry of today. His outlook upon the world reveals to him both good and evil; and in words of warning, of sound advice, and of encouragement, he sets forth the place and opportunity of the consecrated minister of Jesus Christ in the midst of this working world, discussing his mission and opportunity, and analyzing his functions as pastor, man of the world, citizen, administrator and leader of youth. Fellowship with this good and wise man through the medium of this attractive and interesting book, is heartily recommended to every young minister and ministerial student.

UNTIL THE FLOOD AND OTHER SERMONS. By John H. McComb. Wm. B. Eerdmans Publishing Co. \$1.00.

The author is pastor of the Broadway Presbyterian Church in New York City. His messages are simple, strong, refreshing. They are brief, and probably represent merely the outline or digest of the sermons as they were delivered. Their sound and wholesome character is matched by their suggestiveness, and, perhaps best of all for the ordinary reader, their analysis is so clearly set forth that they are easy to be remembered.

THE CHRISTIAN REVIEW

PROPAGANDA AND DICTATORSHIP: A COLLECTION OF PAPERS. Edited by Harwood Lawrence Childs. Princeton, N. J. Princeton University Press. \$1.50.

The title consists of two words that are on everybody's lips in these days. Therefore one opens the book eagerly; and he is not disappointed. Six scholars, keen-visioned men of erudition, speak arousing words concerning the types and methods of present-day propaganda. Four chapters are devoted to a discussion of propaganda in European lands, that is, in Germany, Italy, Russia and the Danubian States; one chapter considers the scope of research on propaganda, and dictatorship, and seeks to define their functions and limitations; while the concluding chapter is devoted to a particularly illuminating analysis of propaganda, as a function of democratic government. Since entirely new conceptions of government have taken possession of most of the countries of Europe; since four of the seven Great Powers of the modern world have reëstablished strict censorship and have abolished freedom of the press; and since these States have constituted themselves the authoritative guardians of an absolute morality, the question as to how far the use of the methods of propaganda are logical or in any way justifiable in a democratic State, becomes an exceedingly vital and even crucial problem for thoughtful Americans. The author of this chapter, Mr. George E. Gordon Catlin, of England, concludes that such propaganda cannot lie in the mechanical use of material instruments; nor can it mean a drive by political leaders, or hierophants, to impart their own conceptions of "mythos" to their less conscious followers. It must trust, not compel, the common man. It should however, include or imply, the use of all means available to the ends of social justice and the preservation of the right of every man to his own opinion, and, within limits, the strong affirmation of a society so far equal that there is in it no power over man without accounting accountability. Such propaganda grants the same right that it enjoys, to the propaganda of any other man or group. It means, briefly, within a democracy, an organized group determined to accept power if it receives a mandate from its co-citizens; and determined to govern with firm resolution, to effect its constitutional ends and economic policy, if it receives the said mandate. Such a form of propaganda is consistent with the temper and belief of Roger Williams, and, separated completely from absolutism and any form of political dictatorship, is wholly reconcilable with the principles of a genuine free government.

THE CHURCH AND ITS TEACHING TODAY. By William Temple, Archbishop of York. New York: The Macmillan Co. \$1.00.

The two chapters of this little book contain the William Beldon Noble Lectures for 1935 at Harvard University, delivered in the course of the author's recent visit to America. In the first of these the Archbishop considers the Nature and Task of the Christian Church, which he conceives to be, not a sociological millennium but spiritual redemption. Those who would lift the world must find a point outside of it to act as a fulcrum for the lever; and the fulcrum in this matter of vital moment is the power that belongs to the eternal realm; and those who would do and will do the best for this world are those whose citizenship is in heaven.

The lecture embodied in the second chapter concerns itself with the insistent question of Christian theology and modern thought. In a discussion of this theme, the author states his full belief that no vaguely spiritual interpretation of the world which does not center in a fully personal and transcendent God is of any avail under the pressure of modern knowledge. The only kind of faith that has value is faith in a God who has taken action definitely to reveal His nature, and who has a purpose, and is perpetually active in the world for the fulfilment of that purpose. So the central problem today becomes the problem of actual living Divine revelation. Faith in the fact of its revelation should submit itself to three tests: The revelation to which it points must make a direct appeal to the heart and conscience; it must hold a dynamic effectiveness; and it must act as a clue to the various problems of life. In meeting these three tests our faith holds to a revelation that affords a philosophy more comprehensive, more coherent, and therefore altogether more adequate than any other that may be furnished by the genius of modern thought.

PAUL BEFORE CAESAR. By Irving G. Roddy. Philadelphia: The Judson Press. \$1.00.

The author has had a legal and also a theological training, and is at present a member of the New York Bar and the pastor of the First Baptist Church in Pocatello, Idaho. In this book he brings the vigor of both of these disciplines to bear upon his study of

RECENT BOOKS

the various aspects of the situation in the trials of Paul in the courts of the Roman Empire. An enquiring mind will find here much material that is informative and valuable. Mr. Roddy possesses the gifts of keen analysis, keen discrimination and succinct statement. He also presents the different phases of the case with a dramatic force that preserves the narrative interest, while at the same time it carries the reader forward, point by point, in the development of the case with judicious skill and balance. At the close the author contrasts the verdict of the Roman courts with verdict of the Christian centuries. A unique presentation and well worthy of careful reading.

VOICES FROM CALVARY. By Harry Rimmer, D.D. Grand Rapids: Wm. B. Erdmans Publishing Co. \$1.00.

These messages, which concern themselves with the Seven Voices which spoke from Calvary, convey an arousing appeal from the heart of the preacher to the hearts of his hearers. They are electric, magnetic, awakening. The "Voices" are those of his persecutors echoing the cry of the Jews; of the Gentile world in the words of Pilate; of Africa in the person of Simon of Cyrene; of the Roman centurion; of the believing malefactor; and of Jesus Christ, the suffering and magnanimous Saviour, the only begotten Son of God. The book glows with the passion of devout conviction.

WORKING TOGETHER IN A SPIRITUAL DEMOCRACY. By Gaines S. Dobbins, Th.D., D.D. Nashville: The Sunday School Board of the Southern Baptist Convention.

The author is professor of Religious Education and Church Efficiency in the Southern Baptist Seminary; and the book is a Study Course in the B. A. V. It describes in cogent and untechnical terms the New Testament concept of the democracy and the out-working of that concept in the life of the early church, indicating the relationship between such a New Testament Church and the historic Baptist Church. Then it proceeds to trace the development of the idea of spiritual democracy through the model of the Democratic Church, into fourfold minority of preaching, teaching, healing and helping; and closes with two very practical chapters which concern themselves with the efficient church, as a saving institution with a God-given responsibility, and the effective working Christian as an intelligent, obedient, sacrificial and faithful steward, accepting all of life and its benefactions as a gift from God, and using it as a sacred trust. The questions and bibliographies at the close of each chapter add greatly to the worth of the book as a textbook, and as a guide for collateral reading.

MORE THAN MONEY. By John D. Freeman, M.A., Th.M., D.D. Nashville: The Sunday School Board of the Southern Baptist Convention.

PLANNING A LIFE. By Henry Eugene Watters, A.M., D.D., LL.D., assisted by Ethel Jane Reed Watters, B.S., M.S. Nashville: The Sunday School Board of the Southern Baptist Convention.

These manuals are designed for use as textbooks in Senior B. Y. P. U. courses, and as study books for young people in general. They constitute in each case a well-organized unity, and are filled with eminently practical suggestions for wise planning in the direction of life.

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